

TWO
BOOKS
OF THE
WRITERS
OF
IRELAND:

The former of which contains the Natives.

The latter, those who had any Preferment there.

By Sir *James Ware*, Knight.



DUBLIN:

Printed by *Andrew Crook*, for *Matthew Gunne* in
Essex-street, and *Eliphal Dobson* at the Station-
ers Arms in *Castle-street*, 1704.

BOOKS

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To the most Honourable and Illustrious
Lord Viscount Wentworth, Lord
Lieutenant of Ireland, President
of His Majesties Council establish-
ed in the North Parts of England,
and one of His Majesties most Ho-
nourable Privy Council.

THIS my Collection of *Irish* Writers, Most
Honourable, in humble manner I Offer to
Your Excellency, but with no other design,
than by this Instance of Gratitude, to pay an Ac-
knowledgment of my Devoir to your Lordship.
Your innate Modesty (I am sensible) does not suf-
fer me to enlarge on the subject of your Praises:
wherefore I pass it over in silence. As to the Work
itself, 'tis a Collection of *Irish* Writers, but not so
large as I could wish. And no wonder, for it is evi-
dent that the knowledge of most of those Writers,
together with far the greater part of their Works,
is irrecoverably lost; since our *Ireland*, oppress'd with
 intestine Commotions, hath been drowned, I may
say, in a Deluge of Miseries. Yet from what re-
mains, a Taste may be had of the Learning of every
Age, since the first appearance of Christianity in
this Island to our own time. I have done what
possibly I could; where Obscurity hath caused me to
err, I hope for Pardon from your Clemency. May
the only Great and Good God long preserve Your
Excellency in safety.

Your Lordship's most humbly devoted,

James Ware.

TO THE R E A D E R.

SOME Years since, I design'd to compile a Catalogue of *Irish* Writers, who lived before this Century : but hindered by other business, I deferred my purpose. At length having got a favourable opportunity, I bestowed the whole Summer season of the Year 1636, upon enquiry after Authors, and in my leisure Hours finished the Work. But to compleat my undertaking, according to my ability, I have carefully perused, besides the printed Books, divers ancient Manuscripts, which might be serviceable to my Undertaking. Many of which (not to mention my own Library) the most Illustrious Prelate *James Usher* Lord Arch-Bishop of *Armagh*, furnish'd me withal, and my endeared Friend *Sir Robert Cotton* Knight and Baronet, supplied me out of his Library with several others, whence in the Year 1629, (during my stay in *England*) I enrich'd my Collections. Some Writers I have advisedly omitted, because I thought it not worth while to collect obscure Authors of little account; others, because I had reason to doubt of what Country they were, or what Books they wrote; and some unwillingly, the knowledge of whom hath not reach'd to me. Yet from what is here done, it will appear that some Ages after *St. Patrick's* coming into *Ireland*, this Kingdom flourished in Learning, and was deservedly call'd *The Isle of Saints*, in regard of the great number of holy Men both living here, and travelling hence into Foreign Parts for the good of Souls. It will likewise further appear, that by reason of intestine Wars, and the Comotions rais'd there by *Danes* and *Norwegians*, Learning lay long time neglected and dead, and by its happy Submission unto *Henry the Second*, King of *England*, that Learning revived.

THE FIRST BOOK OF IRISH WRITERS.

CHAP. I.

*The Writers of the Fifth Century, from the Year of Christ 400
to the Year 500.*

ST *Albe*, or *Ailbe*, Born in *Ely ó Carol*, was Converted in his Minority by a Missionary from *Rome*, whither some Years after he travelled, and was consecrated Bishop by the Pope. There is yet remaining of his Works, a *Rule for Monks* in Manuscript, which the Compiler of the *Ulster Annals* understands (I suppose) where he says that the *Law of Albe* was received in *Munster*. He died in 527.

Dublach, a Convert of *St. Patrick*, published *Sacred Poems*, "for (says *Jocelin*) being Baptized and Confirmed in the Faith, he turned his Poetry, which in the flower and prime of his studies he employed in praise of false Gods, to a much better use, changing his Mind and Style, he composed more elegant Poems in praise of the Almighty Creator and his holy Preachers.

Fiach, or *Fiach*, educated under *Dublach*, was appointed Bishop of *Sletty* by *St. Patrick*, in whose Praise he writ an *Irish Hymn* containing 34 Distichs, some think he writ another in praise of *St. Bridget*, which begins, *Audite Virginis Laudis*, and is by others attributed to *Nimid Lanidan*, and by some to *Ultan of Ardaran*. An old Author says, that *St. Patrick* ordained in that Country (meaning *Leinster*) another Bishop, namely *Fiach*, a Native of the same, remarkable for his strictness in Religion, who by command of *St. Patrick*, Converted and Baptized the whole Nation of *Ceanuslach*, which is the greater and better part of *Leinster*. This Bishop *Fiach* kept under his Body, and subdued his Fleishly Corruptions and Lusts, and in his City *Steibti* (now *Sletty* in the *Queen's County*) near the River *Barrow*, in *Albe-field*, finished a most religious course of Life.

Benigne, a Scholar of *St. Patrick*, and his Successor in the See of *Armagh*, writ a Book, part *Latin* and part *Irish*, *Of the Virtues and Miracles of St. Patrick*, to which *Jocelin* owns himself beholden. There is extant an *Irish Poem* of the *Irishmen's* Conversion to Christianity, ascrib'd to this *Benigne*. The place of his death is variously reported.

Sedulius Scotus, a famous Poet, Orator and Divine, lived about 490. *Trithemius* gives this account of him, "*Sedulius*, a *Scotish* Priest, from his Infancy educated under *Hildebert* Arch-Bishop of the *Scots*, well versed in the Scriptures, and most accomplisht in the Learning of the Age, excellent at Compositures in Prose and Verse. For his further advancement in Learning, left *Scotia* and came
B " into

Vit. S. Alb.
Vit. S. Decl.
War. de
præful. Imcl.

Jocelin
Furnes. vit.
S. Patr. Cap.
44.

Lib. vtr.
Hymn. 10.

Autor vit.
S. Patr.
inedit.

Vit S. Patr.
Cap. 136.
Ware. de
præful.
Armac.

De Scriptor.
Ecclesi.
See also Sixt.
Genensis Bib.
iochee. sacr.

The First Book

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 "of which I have only met with the Titles. To the Abbot *Macedonius* he
 "dedicated a notable Work, composed according to the Order of the Gospel,
 "which he intituled, *A Paschal Song in Metre*, consisting of four Books, which
 "begin thus, *Paschales quicunque dapes*. Fourteen Books on St. Paul's Epistles,
 "in Prose, which begin thus, *Antequam Apostolica Verba*. An Hymn on Christ's
 "Miracles, which begins *A Solis ortus Cardine*. To *Theodosius* the Emperor one
 "Book. Notes on the large Volumn of *Priscian*, one Book. Notes on the second
 "Edition of *Donatus*, one Book. Encouragement to the Faithful, one Book.
 "Letters to several persons, by *Sedulius Scotigena*, one Book. Of Christ's Mira-
 "cles in Prose, two Books. He also published some others which have escaped
 "my observation. *Sigebert* says that he was at length made Bishop; but of what
 "Church or See he does not mention. He lived under *Theodosius* in 430. So far
Trithemius. Primate *Usher* makes appear, that those Grammatical pieces are the
 Works of another *Sedulius* of later times. The Author of the Chronicle, supposed
 to be *Dexter's*, makes our *Sedulius* Bishop of *S. Maria d'Oreto* in *Spain*, in the Year
 428. *Damian a Goes*, and *Sebastian Munster*, reckon him among the *Spaniards*.
 But *Sedulius* Stiles himself *Scotigena* in the above mentioned Book of Letters, and
 so puts the matter out of Doubt. To this we may add the Title of his Notes
 on St. Paul's Epistles, which runs thus, *Sedulii Scoti Hiberniensis in omnes Pauli*
Epistolas Collectaneum. And so *John Sichard*, who first published that Work out
 of a venerable old Copy, which he had from the Abbot of *Fuld*, calls the Author
Sedulius Hiberniensis, i. e. a Native of *Ireland*. However some learned Men are of
 opinion that the Author of those Notes was not the Poet, but another *Sedulius*. His
 three Hymns are in great esteem.

The first begins, *A Solis ortus cardine*.

The Second, *Herodes hostis impie*.

The Third thus, *Salve Sancta parens enixa puerpera Regem*.

The Reader desirous to know more of him, may consult the Author in the
Margent, where he will find these and other matters treated of with exactness.

Erideline, Son of an *Irish* King, lived in 495. He built many Monasteries in
France and *Germany*, where he took much pains in propagating Christianity. He
 died in a Monastery of his own erection at *Secking*, or *Secane* (an Isle in the
Rhine) and was there buried. He is reported to have written some Pious Exhor-
 tations, besides other things not now extant. See more of him in *Gaspard Brul-
 his* Chronology of *German* Monasteries, and an Anonymus Author published by
Melchior Goldast, among the Writers of the affairs of *Alemagne*, 1606.

St. Catald lived in the close of the 5th Age. He was born in *Munster*, edu-
 cated at *Lismore*, and afterwards Bishop of *Rathery*. Having for some Years ho-
 nourably discharged his Episcopal Function, he went a Pilgrimage to *Jerusalem*, from
 thence, in obedience to an Heavenly Vision, he travelled to *Italy*, where he became
 Bishop of *Tarentum*. *Volateran* says further, that *Catald* was esteemed at *Genoa*,
 near the Lake *Lemian* as Bishop and Professor of that City. *Alexander ab Alexan-
 dro*, who lived in 1500, writes thus of him. "In the flourishing Estate of *Fer-
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 were free from the calamities of War, it is Recorded, that *Catald*, a Religious
 Man, who was Bishop of *Tarentum* a thousand Years since, and honoured by the
 Citizens there, as their Patron, had appeared in a tempestuous Night, to one
 his Sleep, who ministered about Holy things, then lately admitted to Order,
 and of a virtuous Education, and warned him to cause a Book containing Di-
 vine Mysteries, which in his life time he had writ and hid in some obscure
 place, to be dug up, and forthwith to be laid before the King's Majesty, but
 he giving little credit to the Vision, the same was often repeated to him when
 awake, and one morning very early, while he continued alone in the Temple
 but perfectly awake, *Catald* appeared to him in his Episcopal Habit and Mitre

Usserius de
Britan. Eccl.
primord.
pag. 780.

Usser.
Ibid. Ch. 16.

Usser.
Ibid. Ch. 16.

Bal. centur.
14. Scri.
Britan. num.
1037. 1111
A. D. 1616

Raphael
Maffaeus Vo-
lateranus
Comment.
Urban. lib. 3.

Genial. Dier.
lib. 3. cap. 15.

and told him that next morning, without further delay, he should dig it up and carry it to the King, threatening sore punishment if it were not done. The next Day the Minister and People went in solemn Procession to the place where the Book for so long time had lain hid, and found it wrapt up in Leaden Tables, and fastned with Iron Studs. Therein the future overthrow of the Kingdom, with all the miseries consequent thereon, and the impendent evils which soon afterwards ensued, were certainly foretold the King. All which taught by sad experience, we have seen to our cost, brought to pass: For in truth so powerful is Divine Prediction, that some short time after King Ferdinand himself, whether thro' the Divine Displeasure or inevitable Fate, was taken off in the first approach of the Wars, and Charles King of France, with a great Army, over run the whole Kingdom of Naples; and Alfonso, Ferdinand's eldest Son, scarce warm in his new Kingdom, was depriv'd thereof, forced to a dishonorable flight, and ended his days as it were in Exile. Thus far my Author. About the Year 170, Catald came into Tarentum, according to Bartholomew Moron: But if we duly weigh what has been storied of him, while he was in Ireland, especially the multitude of Believers in his time, it will then appear that he lived much later, and of this opinion was Antonius Caracciolus, who in his Edition of *Italick Chronologers*, promised to treat of this matter more carefully and largely elsewhere. But of the time when he lived, I will not take upon me to determine. The discovery of his Prophecy written in Leaden Tables, is placed by Moron in the Year 1492. Dempster, who makes him a Scot of Albany, ascribes to him, beside the aforesaid Book of Prophecy, a *Book of Visions*, another of *Homilies*, and says he lived in 361. His Memory is celebrated the 10th of May, on which Day thus we read in the *Roman Martyrology*, St. Catald, Bishop of Tarentum, famous for Miracles.

Kienan, Bishop of Damleag, or Duleek, wrote the *Life of St. Patrick*, See *Ware de Antiquit.*

Vit. St. Catald. edit. Rom. 1624. Ware de Antiquit. A. D. 1636.

De Monum. publ. &c. See Heenan. Fugon. lib. de i. Scrib. Orig. C. 10.

Hist. Eccl. Scot. lib. 3. num. 278.

CHAP. II.

Writers of the Sixth Century.

ST. Bridget, a Virgin, Born at Fochard in the County of Louth, lived for the most part at Kildare, in a Nunnery of her own Erection, of which she was Abbess. Bale in his first Edition of Writers, gives this account of Bridget and her Writings. *However qualified for Learning, she is reported to have obliged Posterity with twelve Books of her Revelations. Which stand thus Corrected in his second Edition: They say she published a Book of her Revelations, dictated by an Angel. But whence has Bale the words following? The Angel dictating, St. Bridget praying, and the Scribe taking Notes, a Book is composed, says Cambrensis, in his 2d Book de Mirabilibus, Ch. 39. When as Cambrensis in that place, speaks only of a Book of the Harmony of the Four Evangelists, dictated by an Angel, adorned with Pictures, and written for St. Bridget's use; not a word of any Book of Revelations. Eifengreinus follows the First Edition of Bale, for he affirms that St. Bridget wrote Twelve very obscure Books of her Revelations. Possavin treading in the steps of Eifengreinus, has these words. St. Bridget, a Leinster Woman of Scottish descent, Daughter to the Prince Daboth, composed Twelve very obscure Books of Revelations: But this is not that Swedish, or Gothick Bridget, of whom hereafter. Since neither Cogitosus, nor any other Writers of her Life, whether ancient or modern, makes mention of her Books of Revelations, I cannot account it other than a spurious Work, and more truly belonging to St. Bridget of Sweden. The same hath been observed by John Lesley, who says, that Some do ignorantly confound our Bridget*

Ware de Ant. Centur. 2. fol. 28. b.

Centur. 14. Ca. 11. edit. Basil. 1558.

Caral. test. venit.

In Apparat. sacro.

De gest. Satt. 1.4 p. 149.

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Vid. Marian.
Soot. & Flor.
Wigorn. ad
Ann. 521.

Vita S.
Kiaran.

Offic. M. S.
Finian.

Dei. G. A.

Ibid.

Vita S. Fi-
niani.
Wate de
Antiq.

Tom. 5.
Antiq. lect.

De Histor.
Latin lib. 3.
pag. 624.

De Histor.
Latin lib. 3.
pag. 624.

Volsteran.
Comment.
Urban. I. 21.

Apud Aug.
gust. The-
nent. in
Expositio-
Christiane
Relig. part 4.
In Usuard
Martyr. 16
Maii vid.
Perro Vin-
centii Spec.
Hist. lib. 31.
cap. 84.

Bridget with St. Bridget of Sweden, the Author of Sundry Revelations: seeing that our Bridget lived many Ages before her. Yet she wrote a Rule for the Nuns of her Foundation, also an Epistle to St. Aid Son to Degil, in Irish Rythme, wherein she dissuades him from Travel, a Poem of the Virtues of St. Patrick, and the Quiver of Divine Love, or the Desires of the Pious: Of all which see Colgan. Our Bridget died Aged 70, on the first of February; on which Day her Memory is celebrated, in the Year of our Lord 521, other say 523.

Nimid Lainidan, i. e. the Famous, writ an Hymn which begins thus, *Christus in nostra Insula*. Some moreover ascribe to him that Hymn in praise of St. Bridget, which begins, *Audite Virgines laudes*. This Nimid, if I mistake not, is the Abbot Ninnid, with whom the younger Kiaran sometime lived, in a Wood of the Lough Erne. He flourished in 540.

St. Finan, or Finian, Bishop of Clonard, lived at the same time. He wrote some Prælections with other things. One of the Hymns usually sung at his Festival begins,

*Exaltemus Finiano, jubilemus diluculo,
Cujus Dogma fuit favo Prædalcus in populo.*

Another thus,

*Regressus in Clonardiam, At Cathedram Lecturæ,
Apponit diligentiam Al Studium Scripturæ.*

Genmanus writ an Hymn in praise of St. Finian then living.

Kiaran, otherwise Ciaran or Keran, writ a Rule for Monks, called in the Ulster Annals, *The Law of Ciaran, Son of an Artificer*. He is said to have written some Prophecies.

St. Jarlath, the first Bishop of Tuam, lived about 540. There are certain Prophecies of his Successors Bishops of Tuam, extant under his Name. The Writer of St. Brendan's Life makes mention of him. Afterwards (says he) St. Brendan came to Bishop Jarlath, then dwelling in Conaught, with whom he abode at that time, satisfying his thirsty Soul in that *Flowing Fountain of saving Doctrine*; and a few lines after, *The holy Priest Jarlath taking a Journey in his Chariot, the wheels broke not far from his own Cell, and there a Monastery was built call'd Tuaym da Gualand*.

Cogitosus belongs to these times. He writ the Life of St. Bridget. See Cogitosus, in the close of which Book he discovers himself in these words, *Pray for me Cogitosus a blame worthy Nephew*. Hence some conjecture (says Vossius) that he was Nephew to Bridget. If so, the time when he lived will be no longer a doubt; for Bridget died in the time of Justus the Elder, in 523, but perhaps he calls himself such on the account of his youthful days spent in luxurious Riot, as Horace does a dissolute person, whence Seneca and Tertullian apply the word *Nepotize* to one who lavishly squanders away an Inheritance: However it is evident from many places of that Work, that its Author is of great Antiquity. Thus he.

Erigidian, or Phridian, Son of an Ulster King, in his younger Days took a progress to Rome, at length came to Lucca in Italy, where being made Bishop, he erected an Abby which after his decease was dedicated to his Memory. The Book of Canons which goes under his Name, is falsely ascribed to him, as appear from the Lecture of Offices; for there it is said, *He carried with him the sacred Decrees which Pope Pelagius bestowed on him, which to this Day (so says the Office) are called the Canons of Erigidian*. He flourished in 570.

St. Brendan (the Abbot) Son of Finlaga, a Native of Kerry, was educated under Bishop Erc. In his Life many incredible things are reported, which Molanus calls *Apocryphal Dreams*: particularly his seven Years Voyage to certain Islands never before heard of. Camden gives us an account of his Purgatory, in a Translation by Alexander Neebam, which may be Englished thus.

of IRISH WRITERS.

5

There is a Fire Lord knows where,
Unless in Roman Kalendare :
Sacred to Brendan's Memory,
Where Graceless Catholicks must fry,

Till Priest be paid for chanting Mass,
To fit them for a better place,
By purging them of Guilted Drofs,
To make them Gainers by the Loss.

He writ a *Christian Confession*, *The Charter of Heaven*, and a *Rule for Monks*. Of his Rule, we read in a certain Anonymus Biographer, that, Brendan writ an Ecclesiastick Rule, necessary for a Religious Life, dictated to him by an Angel, which at this day is used in some places. There is extant under his name, in the Royal Library at St. James's, a very long Oration which begins, *Deus Omnipotens Pater, Filius & Spiritus S.* but I suppose 'tis a Work of later times. He writ also, as some say, *Revelations of future Ages*, and certain *Epistles*. He died at *Enachdune*, on Sunday the 16th of May, 577, whence his Body was conveyed to *Clonfert*, and there interr'd : Which last place *John Tinnmouth* and his Followers falsely calls *Cluenarch*. In the same Year, thus the *Annals of Inisfall*, *The Rest of Brendan of Clonfert*, in the 94th Year of his Age. Also the Death of *Aed mac Ethdac King of Conaught*, who offer'd the City *Enaghdone* to Brendan. To him we may joyn another *Brendan*, Son of *Luaighe*, Abbot of *Birr*, in the Territory of *Ely*, (now part of the *King's County*) who died there the 29th of November, 572. *Dempster* in vain searches for his place in Modern Scotland. *Brendan of Birr* writ of the *Virtues and Praises of St. Columb then living*. The Life of *Brendan of Clonfert* is preserved in Manuscript in a Book of the Society of Friars Minors of *Kilkenny*, written in 1340; but a more ancient Copy is in the *Passion Book*, formerly belonging to *St. Mary's Abby of York*, which at this day is Kept in the *Cottonian Library, Westminster*.

St. Ruadan, Contemporary with *Brendan*, the first Abbot and Founder of the Priory of *Lurcho* in *Munster*, was educated under *St. Finan Bishop of Clonard*. He is said to have writ a Book against *King Diarmod*, another Of the strange nature of Springs in Ireland, and another Of a wonderful Tree. His Memory is celebrated the 17th of April.

St. Congall, or *Comgall* (by interpretation the fair Pledge) born in *Dalnariad*, and educated under *St. Fintan*, at *Clonenach*, a Village in the *Queen's County*, afterwards at *Clonmacnoise*, under Bishop *Lugid*, from whom he receiv'd holy Orders. An old Writer of his Life gives us this Account of him, *St. Congall built the great Monastery of Bangor in the Ardes of Ulster, near the Eastern Sea, and a vast multitude of Monks came thither, insomuch that one place could not contain them; so he built many Cells and Monasteries, not only in the Ardes, but throughout Ireland, in which were 3000 Monks under the Care and Government of the holy Father Congal*. Some say that *Pelagius*, the chief Author of an Heresy in the Church, came from hence; but very erroneously, since the Abby was founded 33 Years or thereabouts, after the Death of that *Brittish Snake*, as *Prosper of Aquitaine* calls him. *Congall* writ *Monastical Institutes* yet extant, also the *Acts of his Contemporary St. Columb*, and some *Epistles*. He died in his Abby of *Bangor*, aged 85. His Memory is celebrated the 10th of May. *Dempster's* affection to his Country makes him over look the Rule of giving every one their due, so reckons him among the *Scots of Britain*.

St. Columb, in the printed Copy of *Bede* called *Columban*, one of the chief Pillars of the Church of Ireland. Venerable *Bede* writes thus of him. Before he passed over to Britain, He built the Monastery of *Dearmach*, so called in the Scottish language from its situation in a Grove of Oaks; then in 565, he sailed for Britain, to preach the Gospel (says *Bede*) to the Northern *Picts*: And a little after, *Columban* came into Britain, *Brid Son of Meilcham*, a most powerful King, Reigning over the *Picts*, in the 9th Year of his Reign, and by his Doctrine, joined with his good Example, converted the whole Nation to the Faith. During his abode in modern Scotland, he built the Monastery in the Isle *Jona*, otherwise called *Hu*, and *T-Columkill*, where he was sometime Abbot, famous for being the burial place of the Scottish Kings, and

Bale, Centur.
14. num. 78.

Vid. Arnold.
Wion. lib. 2.
lign. vitæ, &
Dempster
Hist Ecclesi
Scot. num.
143.

Apparat. ad
Hist. Scot.
lib. 1. cap.
15.
Vid. Colgan.
Triad.
Thaumasur.

Ware de
Antiq.

Annal.
Tigernac.

S. Bernard
in vita
Malachie.

De Ingratis
contra Pela-
gians, cap. 1.

Hist. Eccles.
Scot. lib. 3.
num. 254.

Ware de
Antiq. Eccl.
Hist. Gent.
Anglor. lib.
3. cap. 4.
Ibid.

Ibid. lib. 4.
cap. 35.
In fine lib. 3.
de vita S.
Columb.
Lib. 3. Eccl.
Hist. cap. 4.
Vita S. Kiar-
rani M. S.
Lib. vet.
Hymn. con-
vent Donne-
gallie.

Ware de
Antiq.

Annal Ri-
gernac. &
Annal. Ulton.

Vit. S. Patr.
cap. 186.

and a multitude of Saints departed. The time for celebrating *Easter*, which he kept after the Custom of his Ancestors, on the Lord's Day, from the 14th to the 20th Moon, contrary to the Custom of the Church of *Rome*, he gave in charge to his Successors to observe, and the same was afterwards in use in the Church of *Ireland* till 716. He died the 9th of *June*, 597. aged 77, and lies buried in the aforesaid Church of *Hu*. See *Adamnanus* and *Bede*. His Reliques were translated to *Down* in *Ireland*, according to the vulgar Tradition of the *Irish*. *Authen* succeeded him in the Government of the Abby, and died within a Year or two. *Columb* writ a *Rule for the Monks* yet extant, and commonly called, *The Rule of Columbkil*, also *The Life of St. Patrick*, an *Hymn in praise of St. Kieran* Abbot of *Clonmacnoise*, and three other Hymns, the first of which begins *Altus Profator, vetustus dierum & ingenuus*. The second thus, *In te Christo credentium*: which (some say) he composed, because *Gregory* (the Pope I suppose) declared that in his former Hymn, he wrote very sparingly of the *Blessed Trinity*. The third which he made in *Derry*, begins, *Noli Pater indulgere*. These three were published by *John Colgan*. They say he Prophesied of *St. Carthag*, that he should be expelled the Monastery of *Raithen*, or *Ralibien* in *Fercah*, and of other matters.

St. Canic, otherwise called *Kynnic*, and commonly *St. Kenny*, Son of *Laidce*, a celebrated Poet, was Abbot of *Aghavo*, or *Aichadsuhoa* in *Upper Ossery*. He wrote the *Life of St. Columb*, and *Hymns in his Praise*. Besides the Anonymous Writer of his Life affirms, that he wrote a *Volumn of the Four Evangelists*, called by the *Ancients*, *Glas Kynick*. He died the 11th of *October*, A. D. 600, aged 72.

St. Colman, Bishop of *Cloyne*, writ the *Life of St. Senan*.

The Writer of the *Life of St. Ita* lived in the close of this Century. She was otherwise call'd *The Virgin Ida*, and died Abbeis of the Nunnery of *Cluaincredil*. It is not known who the Writer was, but that he lived in this Age may be gathered from his *Life of Ita*. At another time, says the Author, one *Feargus*, whose Son is now living, was brought to *St. Ide*, troubled with pains in his Eyes and Limbs, insomuch that his Friends scarce knew whether he was alive or dead: But this sad spectacle of Mortality was returned to his Friends both seeing and in good plight of Body, and continued sound in his Limbs ever after, by the powerful Prayers and Benediction of *St. Ide*.

CHAP. III.

Writers of the Seventh Century.

ST. *Evin* writ the *Life of St. Patrick*, to which *Jocelin* owns himself beholden, perhaps the same person with *St. Eyven*, of whom thus we read in the *Life of St. Molua*. At that time *St. Eyven* was Abbot of *Ross mac Treom*, not far from the *River Barrow*. If he be the same, then he lived about the beginning of this, or the close of the last Century. The Church dedicated to his Memory at *Rossfont*, was granted by *William Marescal* Earl of *Pembroke*, to the Prior and Convent of the Hospital of *St. John the Evangelist* near *Kilkenny*, as appears by the Registry of that place.

Molua, otherwise called *Lugid*, a Native of *Munster*, educated under *St. Congal* in *Ulster*, became afterwards Abbot of the Monastery called after him *Cluain Molua*. He writ a *Rule for Monks*, which being carried to *Rome* by the Abbot *Dagan*, was Read and Approved by Pope *Gregory* the First. He died of a Leprosy, the 4th of *August*, 609, and lies interr'd in his own Monastery. A Writer of his Life informs us, that he had been a Leper 20 Years.

St. Munnu, otherwise call'd *Fintan*, Abbot of *Taghmon*, Five Miles West of *Wexford*, lived at the same time. He wrote of the *Paschal Controversy*, of which there was hot Dispute between him and *Lasarian* Bishop of *Leghlin*. He died in his Monastery of extream old Age, in *October*, 635. An old Annalist hath this Note relating to him. *An. 634. The Rest of Fintan, i. e. Mundu mac Tulcain, 12 Cal. Novem.*

Annal. M. S.
Tigernach.

Dagan his Contemporary, dwelt in a place call'd after him, *Achad Dagain*. Perhaps he was the same with Bishop *Dagan*, whom *Laurence* Arch-Bishop of *Canterbury* mentions in an Epistle to the *Irish* Bishops, as a Person that sharply maintained the Customs of *Ireland*. Bishop *Dagan* is said to have writ a Book to the Churches of *Britain*. See *Bale. Centur. 14. num. 13.*

Bed. lib. 2.
Eccles. Hist.
cap. 4.

St. *Columban* (whom some confound with St. *Columb* spoken before) a Native of *Leinster*, educated under St. *Congall* in *Bangor* Monastery, travelled into *Burgundy* with twelve others his Companions, (among whom *Marian* reckons St. *Gall*) and there founded the Abby of *Luxnel*, in which the number of Monks was so great, that he was forced to build another at *Fontanelle*, where part of the Monks were lodged. This *Columban*, after Twenty Years possession of his Abby, was ejected and banished by the Persecution of Queen *Brunchild*. During his Exile he travelled thro' the greatest part of *France*; but at length retired into *Italy*, whence by the Permission of *Aigiluph* King of the *Longobards* (by whom he was honourably entertain'd) he built the Monastery of *Bobi* near *Naples*. He wrote (says *Sigebert*) many laudable and useful things, among which are his Commentaries on the *Psalter*, A Book against the *Arrians*, which *Jonas* commends, calling it a Book of polite Learning: Certain Books of the *Paschal Controversie*, one of which he dedicated to *Arige* a *French* Bishop; Thirteen Homilies, published by *Thomas Messingham*, out of the Manuscript Copy in the Monastery of *Bobi*; certain Epistles, some of which were publish'd by *Goldast*; Also a Poem, which *Henry Canis*, out of a Manuscript Copy at *Freising*, first restor'd to its Author; and a Rule for Monks, which he first delivered to the *Galls*, published in *Florilegium Inf. Sancto*, from the Manuscript Copy in *Bobi*: One Book of the daily Penances of Monks, which is a Manuscript in St. *Gall's* Library in *Switzerland*. I have also been inform'd by an Eye Witness, that in *France* there are extant Two of his Epistles to Pope *Boniface*, and a modest Apology for himself, being cited to appear before a Provincial Synod of *France*, touching the time for celebrating *Easter*, which he observ'd according to the old Stile. He died on the 21st of *November*, in the Year 615, in *Bobi* Monastery, which he governed but one Year, and was succeeded by *Attala* of *Burgundy*. *Crusen* would have him of the Order of St. *Augustin*; *Reyner* makes him a *Benedictine*; but it appears from the aforesaid Authors, that he framed a Rule of his own, tho' his Disciples afterwards (says *Orderic*) for their better Edification, conform'd to the *Benedictines*, yet so as they allowed the Statutes of their own kind Master *Columban*.

Chap. 60.

Vit. Columb.
ch. 29.

In Florileg.
Inf. S. S.

Append. tom.
1. Ant. lect.
Hist. Eccles.
Orderic. Vi-
talis lib. 8.
ad An. 1094.

Monastic.
Augustin.
par. 2. ch. 11.
Apostolat.
Benedict. in
Anglia pag.
156.

Chron. Hib.

Coemgen (commonly St. *Keivin*) a Native also of *Leinster*, and Contemporary with *Columban*, lived for the most part at *Glendelach*, in a Monastery of his own Erection. He writ (says *Hanner*) one Book of the *Origine of the Brittain*, another of *Hiber* and *Herimon*. He died the 3d of *June* A. D. 618, aged 120. His Name in *Latin* signifies *Fair begotten*, as I gather from the Writer of his Life.

St. *Colman*, the first Bishop of *Dromore*, writ a Rule for Monks, mention'd in the Writer of his Life, who says that St. *Colman* fixed his See upon the River *Locha*, (as the divine Prophet *Columb* foretold) where he had a great number of scholars, serving God according to his own most severe Rule of Discipline, of which he shew'd himself a living Pattern. Some say that he receiv'd his Episcopal Dignity from St. *Gregory* at *Rome*, as appears from the aforesaid Biographer, and hence I gather that he lived about these times. His Festival is kept the 7th of *June*.

Cuan, or *Cuanach*, is the Author of a Book often quoted in the *Ulster Annals* 628, but not afterwards, whence I conjecture that he lived about this time; if not, he may be that *Cuan*, call'd in the said Annals, *Cuan*, Nephew to *Bessan*, Scribe.

Scribe of Trevit, who died in 738, or that *Wife Cuan Bishop of Lugmai*, who died in 824.

St. Gall lived in 620. By his perswasion, *Sigebert King of Westrick* erected a Monastery in *Switzerland*, call'd *St. Gall's Monastery*, which became so rich and large, as it occasion'd a Town to be built there, which (says *Mirans*) is of chief account in *Germany*. *Wallafrid Strabo*, Abbot of *Richbow*, writ his Life extant in *Surrins*. *Nokter* writ the same in Verse, part of which was publish'd by *Henry Canis*. Of *St. Gall's Works* there is extant his Sermon preached in *Stephen's Church* in *Constance*, at the Consecration of *John Bishop of Constance*, and certain Epistles publish'd by *Henry Canis*: But whether that Sermon be the same with his Oration of the Form of Church Government, delivered before the said Bishop, and preserved in Manuscript in the Library of *St. Gall's Monastery*, let others inquire. *Possavin* reckons them two distinct works. To these we may add his Psalter, which, says *Joachim Vadian*, was translated into the *German Tongue* in the Reign of *Arnulph*, by *la Nokter* the Monk, nick-named for his slow speech *Balbulus*. He died of a Fever at *Arbone*, aged 95 Years, on the 16th of *October*, in the Year 635; others say 625, for which see the Life of *St. Magnus*, written by *Theodore Abbot of Kempton*. *Dempster* reckons him among his Country Men, but *Wallafrid Strabo*, *Nokter*, *Peter de Natalibus*, *Volateran* and others vouch him to be an Irish Man.

St. Carthag (otherwise called *Mochuta*) a Native of *Kerry*, and Scholar of *St. Carthag the Elder*, was Contemporary with *St. Gall*. He built the Abby of *Ratheny* in *Fercall*, where he was Abbot 40 Years, and had under his care at one time 867 Monks. In his old Age he was ejected by *Blathmac*, afterwards King of *Temoria*, and went thence to *Lismore*, where he fixed his Episcopal See, and built an Hospital for Lepers. He writ a Rule for Monks in the *Irish Tongue*, yet extant. He died the 14th of *May*, or according to *Tigernac*, the 11th of *May*, 637 or 636. The same Year in the *Ulster Annals*, we read *Ann 636 Mochuta Rathen passit*. And in the *Annals of Inisfall*, thus in the same Year, *The Rest of Mochuta Lismoir*.

Jonas, by *Trithemius* and his Followers, accounted an Irish Man, Abbot of *Luxuel* in *Burgundy*, lived in 640. He writ the Life of the Abbot *Columban*, and the Lives of *Attala* and *Eustachius*, both Scholars and Successors of *Columban*. To which we may add (besides some Hymns) the Life of the Abbot *Berralph*, Successor to *Attala* in the Government of *Bobi Monastery*, and in that of *Burgundisford*. These Lives are printed with *Bede's Works*, but falsely ascribed to him. He writ the Life of *John*, the first Abbot and Founder of a Monastery in the Territory of *Langres*, at the Request of *Hann* Abbot of that place, which *Peter Rover* published at *Paris* in 1637. 'Tis plain from *Surrins*, that one *Jonas* writ the Life of *St. Wilfran* Arch-Bishop of *Leuns*; but *Wilfran* dying in 710, it could not be written by our *Jonas*, and therefore *Dempster's* Relation of this matter is false.

St. Livin flourished at the same time, a learned Man, and what is far more glorious, a Martyr for the Faith, of whom *Massy* gives us the following account. *St. Livin of Scottish Descent*, Arch-Bishop of *Ireland*, came with three of his Scholars to *Gant*, the 16th of *July* *Indict 6*, and continued there one Month; afterwards he preached Christ at *Huesia*, and made many Converts; but was murdered by some barbarous Villains the 12th of *November*, in the same Year. See more of him in *John Molan*, and *Boniface* Arch-Bishop of *Mons* in his Life. He writ an Epistle to *Florbert* Abbot of *St. Bavo's Monastery*, and *St. Bavo's Epitaph*. He is reported also to have written some Homilies, with some other things. His Reliques were translated to *Gant* in 1007, and carefully preserved a long time. *Possavin* mistakes his Age. *Livin* (says he) Arch-Bishop of the Scots and Martyr, who is said to have written some Homilies, lived in 1007.

St. Moling, Arch-Bishop of *Fernes*, writ in Irish Verse certain Prophecies of the Kings of *Ireland*, and of their Battels and Deaths to the end of time. *Ultan mac Conubar*, Bishop of *Ardraccan* in *Meath*, collected the Miracles

16. Octob.
Tom. 5. Ant.
168.

Ant. Possav.
Appar. Sac.
Vid. Goldest.
tom. 3. rerum
Aloman.

Hist. Scotie.
lib. 6. num.
557.

Ad Martii
20.

lib. 9. n. 760.

Christ. Mal-
laus Camer.
Chro. lib. 13.
in an. 633.

Natal. S. S.
Belgii ad 12.
Novem.
Bal. Cent. 14.
num. 16.
Phil. Cornin.
Hist. lib. 2.
cap. 4.
In Appar. fac.

Author. vit.
S. Molingi.

of Bridget in one Volumn Alphabetically, whence the Anonymus Author, who celebrated that Virgin's Praises in Verse, in the Prologue of his Poem,

*Learn'd Ultan, Eleran and Animofus,
Noted Biographers, with many more fuch,
Have taken pains to trace St. Bridget's Story
Thro' all the Stages of her Life to Glory.*

He is fuppofed alfo to have written *The Life of St. Patrick*, and fome Hymns, to foretell the coming of the *Engliſh*, and the Union of both Kingdoms. He died at *Ardraccan* the 4th of September, 606. At the ſame time lived another *Ultan*, Brother to *Furſey*, mention'd by *Bede*.

St. Brogan, furnamed *Cloen*, was Contemporary with *Ultan*, at whoſe Request he writ an *Irish Hymn of the Virtues and Miracles of St. Bridget*: which *John Colgan* translated out of *Irish* into *Latin*, and publiſh'd in 1647.

Tirechan writ in two Books the Acts of *St. Patrick*, with this Title, *Bishop Tirechan writ theſe things from the Mouth, or Book of his Maſter, Bishop Ultan*. Theſe Manuſcripts are yet extant.

Segen (Son of *Fiachna*) the fifth Abbot of *Hy*, a pious and learned Man, writ (they ſay) a Rule for Monks, Homilies and Epiſtles. It appears from the *Annals of Tigernac*, that *Segen* Abbot of *Hy* founded the Church of *Recarn* in 635. The ſame Year the *Ulſter Annals* deliver that the Church of *Rechran*, for it is differently read, was founded. It is in the *Ile Ricina* of *Ptolomy*, now commonly called *Rachlin*. He died in his Abby the 7th of April, others ſay the 12th of Auguſt, 652. See more in *Bede*.

Aidan, a Monk of *Hy* Abby, by Grant of the moſt Religious King *Oſwald*, fixed his Epiſcopal See in the *Ile of Lindiſfarn*, where he continued almoſt 17 Years, and in that time converted the *Northumbrians*. This Renowned Doctor died 651, on which Day his Memory is celebrated, being the 12th Day after King *Oſwin*'s Death. They ſay he writ Commentaries on the Scriptures, Homilies and Sermons. *Bede* gives a large account of his Acts, lib. 3. cap. 3, 5, 14, 15, 16, and 17.

Braccan, Abbot of *Ardraccan*, which was ſo called from him, now a Mannour belonging to the Bishops of *Meath*, lived in 650. They ſay he committed to writing his Prophecies of the Wars of *Ireland*, of the coming and ſucceſs of the *Engliſh*, which with the Prophecies aſcribed to *St. Patrick*, were collected into one Volumn, and publiſhed by *Walter de Iſlip*, or *Iſthelip*, Treafurer of *Ireland*, 1317.

St. Canin is ſuppofed to have writ on the *Pſalms*: For among the Books of the Franciſcans of *Donegall* there are very ancient Fragments on the 119 *Pſalm*, written (as the Tradition goes) by his own hand. He died at *Iniſcelter* (or *Iniſcalter*) in 653.

Finan, Succeſſor to *Aidan*, in the See of *Lindiſfarn*, lived in 651, and died in 661. Of his Controverſy with *Ronan*, about the Obſervation of *Eaſter*, conſult *Bede*. He wrote one Book (ſays *Bede*) of the Ancient Uſage of the *Paſſover*.

Fiacre, a perſon Nobly deſcended in *Ireland*, lived at the ſame time. He left his Native Country, affecting a retired Life, and lived an Hermit in a Grove call'd *Brodel*, which he purchaſed from *Pbaro* Biſhop of *Meldis* in *France*, whence in a Table hung up by the Chappel Walls of *St. Maturin* at *Paris*, we read,

by the Reflexion of a Modern Light This boasts a Father, That a Son does grant,
Ireland and Meldis are exceeding Bright. In this both happy, to enjoy a Saint.

He writ, (according to *Dempſter*) one Book in praiſe of a Monaſtick Life, to his Siſter *Maſtra*, which is in Manuſcript at *Meldis*, and a Book of Meditations. See more of him in *Surius* and *Capgrave*, where he is ſaid to have paſſed from hence to a State of Happineſs, the 18th of Auguſt; and to have flouriſhed here about 622.

D

Furſey

Uſſer de Brit.
Eccl. prim.
pag. 1067.

Annal. Tigernac.

lib. 3. cap. 5.

Mat. Weſtm.
ad an. 635.
Eliæ Trichi-
agami Anna-
quos M.S.
habeo.
Mart. Rom.
Bal Centu. l.
14. c. 17, &
Poſſevin. Ap-
par. ſacra.

Annal. Inis-
fall.

lib. 3. c. 25.

D. Rothel
Hubern. re-
ſargen. pag.
146.

Hiſt. Ec. Scot.
lib. 6. n. 511.
Ad 30. Aug.
noval. Legenda
Angliz.

Chron. ad
Ann. 636.

Aubertus
Miræus de
Collegiis
Canonic.
pag. 41. vid.
Porro Flori-
legum ad
Ann. 647.
Bed. Martyr.

Lib. de Orig.
Canob.
Bened. in
Belgio Eccl.
Hist. lib. 3.
cap. 19.
Hist. Eccl.
Scot. lib. 6.
num. 517.
Catal. præci-
puor SS. Hib.
edit. post.
Extrat in (Jo-
Rochai) vin-
dicii advers.
The Dempst.

Lib. de Epif.
German.

Brusehius in
libro suo de
Episcopis.
In Prologo-
graph viror.
illust. Germ.
in Cosmogr.

Fursey leaving his own native Country, sailed for England in 637, and by the Assistance of Sigebert King of the East Saxons, erected an Abby at Cnobersburgh, now called Burgh Castle in Suffolk, where the King, by the perswasion of Fursey, exchanged his Regal Dignity for a Monk's Hood. But afterwards being forced to appear in a Battle against Penda King of the Mercians, to animate by his Presence his old Subjects, holding only a Rod in his hand (says Florence of Worcester) was there slain with his Kinsman Egrie, to whom before he had resigned his Kingdom. Fursey, to avoid the tumults of War, retired with Frier Ultan into France, having first entrusted his Abby to the Care of Frier Foilan and the Priests Gobban and Dicuall, and there founded Laigny Abby in the Diocess of Paris near the Seine. He died at Peron in Picardy the 16th of January, (on which Day his Memory is celebrated) in the Year 648, or (as others deliver) 653, in which Year the Annals of Buell inform us that Fursey rested at Perone. At his Death he committed the Care of Laigny Abby to St. Eloquentius an Irish Man, who perceiving his Scholars at variance among themselves, retired with a few of his friends to Grimac, near the Sea. So Miræus of his Vision, which Historians refer to 627: see Bede and John Capgrave in his Life. He writ (according to Dempster) one Book of a Monastick Life. There is extant also, an Irish Prophecy ascribed to Fursey. Arnold Wion, in his *Lignum vit.* published two Hymns in his Praise.

Manchinan is the Author of a Book (says Henry Fitz Symons) extant in the third Tome of St. Augustin's Works, to whom some falsely ascribe it, Intituled, *The wonders of Scripture*. I suppose he understands by that Name, Manchin Abbot of Monadwiz, who died, according to the Ulster Annals, in 651. The same Year Tigernac notes the repose of Mercene Abbot of Menedrocaid: The Book it self mentions what time Manicheus the Wise Irish Man died; the same, I suppose, with our Manchin. The Names do not very much differ, and the times exactly agree, whence I cannot but think, that 'tis falsely ascribed to Manchin, or Manchinan.

Arbogast, of Irish Extraction, came into Alsace (says Gaspar Brusch) a Stranger and a Hermit, and in a sacred Grove there, almost the same place where Hagenau is situate. He built an Oratory, and constantly served God with fasting and prayer; yet not so taken up with a lazy Devotion as to do nothing else, for he found opportunity to come forth of his Cell, and carefully instructed the Inhabitants in the true knowledge and fear of God, and to supplicate the Father by the Mediation of Christ, reprehending their Idolatrous Practices, and confuting their wild Opinions. Hence he came to be known to King Dagobert, by whose Appointment he succeeded St. Amand in the See of Strasburg in Germany, where having sat 12 Years he died, and lies buried near the Gibbet, in St. Michael's Mount, being desirous to imitate Christ, who suffered without Jerusalem in the place of Execution. See Henry Panbater and Sebastian Munster. He writ some *Honillies*, according to Bale, and learned Commentaries on St. Paul's Epistles, according to Eysengreinus. Catalog. test. veritatis.

Aileran writ the Life of Bridget, also the Life of his Contemporary St. Fechin of Fovee or Favour, and an Allegorical Exposition of the Genealogy of Christ, which Sedulius inserted in his Notes on St. Matthew, as he confesses in these words, *Here begins the Typical and Tropological knowledge of Christ, explained by St. Aileran the wisest of the Scottish Nation*: I had this from Bishop Usher. He seems also to have written the Life of St. Patrick. He died in 665 or 654, in which Year I find noted in the Ulster Annals, *The Death of the wise Aileran*.

Cummin Fota, or Fada (i. e. long) Son of Fiacha, King of Iarmunan i. e. West Munster, wrote an Hymn which begins,

Celebra Juda Festa Christi Gaudia.
Juda forbear the Sacrifice of Beasts,
And change the Jewish into Christian Feasts.

He died in 661 or 662, aged 72, according to Tigernac, others say 57; and perhaps, was the same Cummin, whose Epistle to Legien Abbot of Hy and to others

of IRISH WRITERS.

11

others, concerning the Paschal Controversy, was published by Arch-Bishop Usher in 1632.

Cummian, or *Cummene* the White, Abbot of *Hy*, writ the *Virtues of St. Columb*, appears from *Adamnanus*. His Death happen'd in 668 (which with us is 669) we find in the *Ulster Annals*, but others say in 664.

Colman, Bishop of *Lindisfarn*, after that memorable Conference between him and *Wilfrid* Arch-Bishop of *York*, concerning the Observation of *Easter* and shaving the Crown, in which he was foyl'd, in the Judgment of King *Oswin*, taking the disgrace to heart, abdicated his Bishoprick, and return'd to *Ireland*, with some *English*, and all the *Irish* who accompanied him to *England*, and spent the remainder of his Life at *Inisbofin*. He was otherwise, says *Harpseild*, very eminent for his Virtue, Works of Mortification and Piety. He also built the Monastery of *Mayo*, the occasion whereof is delivered by Venerable *Bede* in these words, "Colman coming to the Isle aforesaid, built a Monastery, and placed in it the Monks whom he brought with him out of both Nations, who not agreeing together, because the *Scots* were wont in the Summer season, when the Fruits of the Earth were ripe, to disperse themselves and live on the People, in those places where they were acquainted; but in the Winter would return, and enjoy in common those things which the *English* had taken pains to provide for themselves, Colman sought to remedy this Dissention, and travelling far and near, found a proper place in which to build a Monastery, call'd in the *Scottish* Language *Maigio*, part of which he purchased from the Lord of the Fee for that purpose, with this Condition in the Deed of Sale, that the Residentiary Monks should offer up Prayers for that Lord who afforded them this commodious Habitation; and forthwith a Monastery was erected, with the assistance of the Lord and the Neighbours, where he placed the *English*, (among whom was *St. Gerald*) the *Scots* being left in *Inisbofin*. He adds afterwards, *Those English lived after the Example of the Ancient Fathers, in great Continency and Sincerity, on the sole labour of their hands*. Colman wrote, according to *Bale*, a Book in Defence of the *Quartodecimani*, i. e. Christians who kept the Feast of *Easter* on the 14th Moon; and we may credit *Dempster*, he writ of the *Tonsure of Clerks*, and an *Exhortation to the Inhabitants of the Hebrides*. See more of his Voyage, Death and Burial in the *Annals*.

Cenfala, or *Ceafelad*, writ some Poems. He is the same, I suppose, with *Cenfala* the Wise, mentioned by *Tigernach*, to have died in 678 or 679, and the *Ulster Annals* have this Note, *Cenfala mac Aililla mac Baedan, the Wise pauses An. 678*.

Disibod, or *Desibode*, an *Irish* Bishop, who in 675, or according to *Marian Scot*, 74, having abdicated his Bishoprick, travelled to *Germany*, in company of some other Learned Men, where he erected a Monastery, in a place call'd after him, (says *Arnold Wion*) *Mount Disibod*, (now *Disenberg*, in the *Lower Palatinate*) and there died the 8th of *July*, aged above Fourscore. He wrote (according to *Dempster*, who says that he saw the Book) of the *Proficiency of Monks in their solitary state*. *Hildegard*, a Nun, who had her education under the Abbess *Jutta* in *Mount Disibod*, wrote his Life. It is to be found in *Surius*. *John Wilson* writes *Bishop of Dublin*, by what Authority I know not; it is not in the Authors quotes.

Maidulph, a Learned Monk, lived in 676. He travelled into *Britain*, and built a little Monastery at *Ingleborne*, where opening a School, he taught many persons in great esteem afterwards for their Learning. In the same place, called after him *Maidulphsburg*, now *Malmesbury* in *Wiltshire*, a Noble Monastery was built, and richly endowed by the bounty of King *Athelstan*, and other Benefactors. He writ of the *Observation of Easter*, of *Tonsure and Celibacy*. *Rules for attaining the Arts*, and of *Natural Sciences*, *Hymns*, *Dialogues*, *Epistles*, with many other things not now extant. He died very old at *Malmesbury*, and lies interred in his own Monastery. See more of him in *William of Malmesbury*, of the *Kings of England*, lib. 1. ch. 2.

St. Cuthbert, the Son of a petty King in *Ireland*, was born, some say at *Kells* in the

Vit. Col. lib.
3. cap. 3.

Hist. Eccles.
Angl. seculi
7. cap. 11.

Censur. 14.
num. 21.
Hist. Eccl.
Scot. lib. 3.
num. 239.

In Annal. ad
Ann. 513,
533, 562.

Hist. Eccles.
Scot. lib. 4.
num. 373.

Ad 8 Julii.
In Angl. fuit
Martyr.
Julii 9.

Bal. Script.
Brit. 14. tit.
261.

lib. 4. cap. 28.

Bal. Cent. 1.
num. 81.Vid. Hen.
Canif. tom. 5.
Antiq. le-
gionis.
fol. 206. a.Consul. Bed.
Martyr. ad
8. Id. Jul.
Et Tha-
dæum abba-
tem Scoto-
rum Ratibon-
ne a Canifio
editum, tom.
4. Antiq.
lect.Tom. 4. Ant.
lect.

ad 8. Julii.

Author. de
exilio His-
tosol. five
Hegesippus
as fit five quis
lib. 3. cap. 19.Catalog.
num. 63.

in the County of Meath, others say at Kilmacudrick four Miles from Dublin. His Mother was Sabina, who going a Pilgrimage to Rome left her Son in the Abbey of Maitrose, where at first he was made Monk, then Prior, which Office he dis- charged with Honour. Afterwards he was perswaded by Bishop Eala to live with him at Lindisfarne: But affecting a solitary life, he passed over to the Isle of Farn (distant three Leagues in the Sea) where he continued till he was elected Bishop which Dignity he at last accepted (overcome by the Importunity of King Egfric and others.) and was consecrated in the King's Presence at York, by the Arch- Bishop, on Easter-Day, 684. Bede relates the matter thus, Cuthbert was elected Bishop of Hagulstad, in the Room of Trumbert deposed, but because he liked better to be Bishop of Lindisfarne, where he was more conversant, it was agreed, that Eala being returned to the Government of the See of Hagulstad, to which he was first or- dained, Cuthbert should be Bishop of Lindisfarne: But after two Years, continued Bede, he return'd to the Isle of Farn, where he ended his Days the 20th of March 686. He is said to have written one Book of The Orders of his Church, another The Precepts of a Regular Life, and of certain Monastick Institutes deliver'd by him to the Monks, mention'd in his Life, published first by John Timmouth, and after- wards by John Capgrave. Bede has also writ his Life, both in Prose and Heroick Verses. The Church of Kilmacudrick was consecrated to his Memory, as we learn from the Registry of the Dean of St. Patrick's, Dublin.

St. Kilian, of Irish Extraction, call'd the Apostle of the Franks, was first Monk then Abbot, but of what Monastery I cannot tell. Leaving Ireland he passed over to Germany with Colman and Totnan his Companions, where he was made Bishop of Wirtzburg. He is reported to have Converted Duke Gosbert and almost all Fran- conia. This Duke, in his state of Paganism, had married his Brother's Wife Geilane, for which Incest, Kilian (like another John Baptist) justly reproves him, and advises a Divorce, his said Marriage being within the degrees forbidden by the Law of God. The success of which Advice was, that He, with his Companions were dignified with Martyrdom, being put to Death in a most cruel manner, thro' the wicked Devices of that provoked Woman, the 8th of July, A. D. 689. Their Bones were sometime after decently interr'd by St. Burchard Bishop of that See, whence that Hexastich by Angelhardus Funkius, Doctor of the Decrees, who lived about the Year 1613.

These be the Men who Taught this Heathenish Town
To banish Idols, and serve God alone,
Whom Geilane Slew and Hid, not out of Shame,
But with their Bodies to Destroy their Name.
Burchard their Reliques here in Marble layes,
That so her Malice mayn't out live their Praise.

They say he writ against Arrianism, and strange Worship, the latter is mentioned by Rossein, who gives him the Appellative of Scotus, but of which Scotia, besides the Testimony of Marian, Egilward, a Monk of St. Burchard's Monastery, or who ever wrote the Life of St. Kilian, published by Canis, informs us, St. Kilian (says the Author) born of Noble Parentage of the Scottish Race, was most illustrious in the account of his Divine Graces. Scotia, which is also called Ireland, is an Island in the main Ocean of a fruitful Soil; but chiefly of note for its Religious Inhabitants, particularly Columban who Taught in Italy, Gall, in Alemagne and Kilian in Fran- conia. The same is extant in Surius. That ancient Scotland was an Island, will appear to the Inquisitive Reader, from the places cited in the Margent. I pass by the Testimony of the Modern.

Theodore, constituted Arch-Bishop of the Scots (says Sigebert) by Pope Vitalian wrote a Penitential Book, setting down distinctly an Estimate of the Penance to be inflicted

afflicted on any Person, in proportion to the Guilt of his Sin. 'Tis extant in St. Bennet's College Library at Cambridge, whence Sir Henry Spelman published the Heads of each Chapter. This Theodore is called Arch-Bishop of Ireland by the Scotch Correctors to Gratian (from a very ancient Manuscript (as they say) of Michael Thomasius Bishop of Lerida:) But by Antonius Augustin, he is more rightly called Theodore of Canterbury, namely, that Person who being consecrated at Rome the 1st of April, 668, was Arch Bishop for the space of 22 Years, and died the 11th of September, 690. And Dempster owns that he was an English, not a Scotch Bishop. The same is evident from the Chronicle of Reginon, Ann. 76. (tho' there be a fault in the Year) About that time (says the Author) Pope Vitalian sent Bishop Theodore, and the Learned Abbot Adrian into Britain, who planted the Apostles Doctrine in divers Churches of the English; one of which, viz. Bishop Theodore, in his Book of Penance, doth after a curious manner set down many Years Penance is due to the committal of each Sin.

Adamnanus (by Trithemius and others called Adamannus) succeeded in the Government of Hy Abby in the room of Failhy, deceased A. D. 679, Bede calls him, a good and wise Man, well versed in the Scriptures. He was sent Legate into Britain, to Alfrid King of the Northumbrians, and while he continued there, he rejected the Custom of his Ancestors, and conform'd to the true time for the Observation of Easter. "And after his return home (says Bede) he endeavoured, but without success, to bring over to the acknowledgment of the Truth, of which he made a sincere Profession himself, those of his own Monastery of Hy: He therefore sailed for Ireland, and preaching to the Irish, and with modest Exhortation, declaring the lawful time for celebrating Easter, he brought them all over to the Catholick Unity, except those in subjection to the Monastery of Hy, by convincing them of their Error, and demonstrating to them the lawful time for the Observation of Easter, which having kept there, according to the Canon, he returned home, and in his Discourses earnestly pressed those of Hy to conform in this particular to the Catholick Custom, without being able to prevail; so it happen'd that within less than a Year he died. Adamnanus following the Example of St Caimic and Cuimian, wrote the Life of St. Colum in 3 Books, which were published by Canisius at Ingolstadt, out of the Manuscript in Windberg Monastery, A. D. 1604. Also the Life of St. Bathild Wife to Clovis King of the Franks (as I am inform'd by an excellent Irish Antiquary Stephen White) extant in Arnup's Library, in the Benedictine's College at Metz in Lorraine. Also several Poems, and a Description of the holy Land, as the same was related to him by Arculph, French Bishop, published by James Gretser at Ingolstadt, A. D. 1619. But Vossius gathers from the afore said Chapter in Bede, that Arculph rather was the Author. These be Bede's words. "Adamnanus wrote a very useful Book of the Holy Land, the Author of which was Arculph a French Bishop, by his Information and Discourses, who travelled to Jerusalem on purpose to visit those Holy Places, and having viewed the whole Land of Promise, he visited Damascus, Constantinople, Alexandria, and many Islands in the Sea, whence returning to his Native Country by Ship, he was carried, thro' the violence of a Tempest, to the British Shore, and at length came to that Servant of Christ before mentioned Adamnanus, who perceiving him to be learned in the Scriptures, and in the knowledge of the Holy Land, frankly entertain'd him, and most gladly receiv'd his Information; so that all things whatever he told him that he had seen in the Holy Land worthy his Remembrance, he committed to writing, and composed a Work, as I said, very useful; but chiefly for those, who being remote from those place where the Patriarchs and Apostles sojourn'd, know only so much of those things as they learn by Books. Adamnanus presented King Alfrid with this Book, by whose bounty it came to be read of others: The Writer also being honoured by him with many Presents, returned to his own Country: Out of whose Writings to borrow some things, and insert them in this our History, will, I suppose, be advantageous to the Reader. There are extant likewise in the old Book of Canons, in the Cottonian Library, The Canons of Adamnanus, the first of which is as follows, It is lawful to eat Sea Animals brought to the Shore dead, tho' we

E

know

Distinc. 81.
cap. 5.

Hist. Eccl.
Scot. lib. 18.
num. 1106.

Hist. Gen.
Angl. lib. 5.
cap. 16.

Ibid.

De Histor.
Latin. lib. 2.
cap. 27.

Annal. Ulton.

know not the occasion of their death, unless they be putrid and stink. He is said also to have writ (besides some *Epistles*) a Book concerning the true Passover, or, as it is in the Manuscript Chronicle, in St. Edmondsbury's Monastery, in the keeping of Sir Simon d'Ews, against those who kept the Feast of Easter at an unlawful time, and a Rule for Monks. He died the 23d of September, some say October, aged 74, others say 80. His Bones were conveyed into Ireland in 727, and after three Years translated to the Monastery of Hy, in October, 730.

Oengus mac Tirail, Priest (some say Abbot) of Chiainfata Boetan, writ an Hymn, which begins, *Martine te deprecor*. At what time Alamanus visited the Cells of Columb in Ireland: That Visitation fell out in 691; but Oengus lived to 745, when we find by the Ulster Annals he died.

Chelien, or Coelan his Contemporary (as I think) a Monk of the Abby of Iniskeltra, in the Diocese of Killaloe, wrote the *Life of St. Bridget in Verse*, which John Colgan published at Louvain in 1637.

CHAP. IV.

Writers of the Eighth Century.

Torn. 5. cone.
a Severino
Binio edit.
Hence Bale,
after his usual
manner, con-
cludes that
Sedul. wrote
the Statut. of
that Council
Cent. 14. n.
28.
Annal. Tiger.

Sedulius the Younger was present at a Council held at Rome, by Pope Gregory II. the 5th of April, A. D. 724, against unlawful Marriages (together with Hergust a Bishop of the Scottish Picts) and thus subscribed the Decree, 'Sedulius Bishop of Britain, of Scottish Descent, hath subscribed this Constitution, promulgated by us. He left to Posterity Notes on St. Matthew's Gospel, which are in Manuscript at Paris. The Commentaries on the greater Volume of Priscian, on the 2d Edition of Donatus; and Eutichius his Logick are ascribed to him or Sedulius the latter, who lived in 818.

Colman Vamach (called the Scribe of Armagh) wrote the *Life of St. Patrick*. He died in 724 or 725.

Cuchunne, the Author of an Hymn in praise of the Virgin Mary, which begins, *Cantemus in omni die*. He died in 746. The same Year the Death of Cuchunne the Wife is recorded in the Ulster Annals.

The same
year in the
Ulster Anna.
Paulatio
Comui reli-
giosi in
Droes.

St. Coman wrote a Rule for Monks. He died at Ross, or Roscoman in Conaught, of which place he was Bishop in 747 or 746. The same Year we read in the Annals of Buell, That Coman of Ross, a very Devout Man, rested in Christ. The Author of the Ulster Annals tells us, that the Law of Coman and Aodan his Successor, was received in three parts of Conaught in 771, where by the Law he means (I suppose) the Rules and Constitutions published with their Approbation. He was not that Coman the Scholar of S. Finan of Clonard, Founder of a Monastery at Ross, called after him Roscoman, for the times widely differ, unless we can imagine what is scarce credible, that he lived above 200 Years.

Trist. de vir.
Illust. Ord.
Bened. l. 4.
c. 190. & l.
3. c. 267.
Rerum Mo-
gunt. lib. 3.
Demp. Hist.
Ecl. Scot. l.
1. n. 31.

Aluin, otherwise Witta, White and Whitane, flourished in 742. He left Ireland (says Trithemius) and preached the Gospel to Thuringia, where he became Bishop of Frislar, or rather Buraburge near Frislar, which See was united to that of Paderborne, in 744, as appears from Serarius, where also his Festival is kept the 26th of October. He is said to have writ a Book to the People of Duringen.

Ciaran, or Kiaran of Belaigduin, writ St. Patrick's Life. He died the 4th of June, 778, others say 770.

Virgil descended of an Ancient and Honourable Family in Ireland, left his native Country, and passed over to France, where he spent 2 Years in the Court of King Pepin, by whom he was kindly entertain'd for his learning and sweetness of behaviour. He was then sent by the King to Otilo Duke of Bavaria, to be preferr'd to the Bilhoprick of Saltzburg, and after two Years stay

that Province, he received Consecration the 15th of June, 767, and the same Year laid the Foundation of the New Church at *Saltzburg*, which being finished in the 13th Year following, he dedicated it to the Honour of St. *Rupert*, whose Bones at that time he translated thither. This *Virgil* and *Sidonius* wrote a Letter to Pope *Zachary* against *Boniface* Arch-Bishop of *Mentz*. He is also the reputed Writer of the *Glossary* quoted by *Melchior Goldast*, in his Notes on *Columban*, and a Discourse of the *Antipodes*, which he most truly held, tho' against the receiv'd Opinion of the Ancients, who maintain'd the contrary, imagining the Earth to be a Plain, and the Heaven in some part join'd to it : Which Opinion is thus expressed by *Avitus Alcinus*, lib. 1. in *Genesim*. *Ergo ubi transmissis mundi caput incipit Indis, Quo perhibent terram confinia jungere celo, Lucus inaccessa cunctis mortalibus arce Permanet*. He died the 27th of November, 785, or 784, a Man of great Piety, a Philosopher and Mathematician. See *Canisius*, *Aventin*, and *Velfer*, of his Controversy with *Boniface* about the *Antipodes*, in which cause our *Virgil* was undeservedly a great Sufferer. He was a length Canonized by *Gregory IX.* in 1233.

Bishop *Aneas*, or *Engus*, Son of *Oengobhan*, about the close of this Century, writ a *Martyrology* in *Irish Verse*, yet extant.

Dicuil, or *Dicul*, writ a *Geometrical account of the Provinces of the Earth*, according to the Authority of those (as himself speaks) whom St. *Theodosius the Emperor* had sent to measure the same, which is yet extant in Manuscript. He also writ of the *Ten Questions in the Art of Grammar*. From his own words we gather that he was an *Irish Man*. About our *Irish Isle* (says he) *there are many little ones, and others yet less*. I can't be positive when he writ, yet in all probability he lived and writ about the close of this Century.

CHAP. VI.

The Writers of the Ninth Century.

Albin, a Native of *Ireland*, by reason of the Wars there, travelled, in Company with *Clement*, to *France*, where his Learning and other Endowments made him highly favoured by *Charles the Great*. This *Charles* founded two Academies, one at *Paris* in *France*, the other at *Pavia* in *Italy*, in the Government of which he placed these two *Irish Men* : *Clement* (whom *Bede* calls *Claud Clement*) at *Paris*, and *Albin* at *Pavia*. *Polydore Virgil* relates the matter thus, " *Alcuin* (says he) an *English Man*, residing in *France*, taught Humanity at *Paris*, by whose advice *Charles the Great* built a School at *Paris* and another at *Pavia* in *Italy*. 'Tis reported that in 792, two Monks being brought over to *France* from *Ireland* (or as some will, from *Scotland*) boasted that they had Wisdom to sell, but instead of other reward, asked only Meat and Clothing; and one of them, namely *Clement*, was kept by *Charles* at *Paris*, and instructed the Youth of that City; but the other, by his Command, travelled to *Italy* and taught at *Pavia*. *Norker Balbulus*, an old Monk of *Saint Gall's* Convent, does, in my opinion, clear that doubt touching the Native Country of *Clement* and *Albin*, in his Book of the Affairs of *Charles the Great*, published out of the *Bavarian Manuscript*, by *Canisius*, in 1601. " The Great Creator of all things (says he) who disposes of Times and Kingdoms, having broken to pieces the Iron or earthy Feet of that strange Statue among the *Romans*, raised the Golden Head of one no less wonderful among the *Franks*, by the Illustrious *Charles*, in the beginning of whose Reign, Learning being at low ebb almost quite lost in these Western parts, it happened that two *Scots* of *Ireland*, landed with some *Brittish Merchants* on the Coast of *France*, incomparably skill'd in Humane and Divine Litterature, about whom, when the People flocked, expecting to purchase

Ant. 781.

lib. 5. Hist. Ang.

Tom. 1. Ant.

Dan. ch. 2.

“chafe somewhat, they told them that if any were desirous of Wisdom they might buy of them, for they had it to sell, which they offer’d to Sale, perceiving the People to undervalue what they might have without Money or Price, thereby to provoke them to buy Wisdom with other things, or as the event shewed by such a Declaration, to raise their wonder and astonishment: In fine they continued this way so long, till these matters were brought to the Ears of King Charles, a great and ardent Lover of Wisdom; who demanding of them, being brought into his Presence, whether their knowledge in Wisdom were so extraordinary as reported, was answer’d by them, that they had Wisdom, and were ready in God’s Name to impart the same to as many as were worthy of it. The King then inquired of them what they asked to teach it, who Answered, we look for nothing more than a convenient Apartment, and ingenious Souls, with Meat and Clothing, without which ’tis impossible to perform a Pilgrimage: At which the King being very glad, at first entertain’d them as Domesticks, till being employed in warlike Expeditions abroad, he commanded the One, named Clement, to reside in France, to whose care he committed the Youth of all Ranks, both Gentle and Simple, and furnish’d them with suitable accommodations; but the other he sent to Italy, and bestowed on him the Monastery of St. Augustin, near the City Pavia, to instruct as many as resorted thither to hear him. Alcuin, an English Man, being inform’d how graciously the most Religious King Charles entertain’d Wise Men, took Ship and came to him. Thus far this ancient Author, as I find him mentioned in Vincentius. Some Writers confound this Albin and Alcuin the English Man. See more of him in D. Rothens. Some of his Epistles are extant, and, as I think, certain Rhetorical Rules, which are commonly ascribed to Albinus Flaccus, or Alcuin. Hoveden says, that Albin writ against the Decree of the second Nicene Council, which establish’d Image Worship in 792, and his words relating to this matter, are used by Matthew Paris in 793. But I think that Work is rightly ascrib’d by Sir Henry Spelman, to Alcuin, otherwise called Albinus Flaccus. Our Albin died in St. Augustin’s Monastery at Pavia, says Nicholas Crusenius, Monastic. Augustin, par. 2. cap. 13.

Clement, Albin’s Colleague, of whom I have spoken already, in the account of Albin, writ some Grammatical Pieces, nor does he seem to be another Clement, who is called, The Writer of the Life of Charles the Great, in the Catalogue of Authors, whose Testimonies are produced by Wolfgangus Lazius, in his Commentaries of the Roman Republick. Bede is the first that I can learn, who call’d him Claud Clement, and confounds him, both with Claud to be spoken of presently, and with Clement Bishop of Auxerre. Among his Works are reckon’d A Summary, and a Book of the Agreement of the Evangelists, which, perhaps with more truth, may be ascrib’d to Clement Canon of Lanthony, for whom consult Bede. Lupoldus Benburgius, who lived in 1340, makes mention of our Clement. The French (says he) may compare with the Romans and Athenians, by means of Clement an English Man. Some of his Writings, Buchanan says, were extant in his time. Rev. Scotie. sub. 65. Reg.

Claude; a Pious and Learned Man, (whom Trithemius and his Followers mistake for a Scholar of Bede) lived in 815, and about that time writ a Commentary on St. Matthew, as appears from the Preface, in which he mentions the Expedition of the Emperour Lewis the Pious against the Normans. They say he writ Commentaries on St. Paul’s Epistles, the Pentateuch, the Books of Joshua, Judges, Ruth, and the Psalms; also Historical Memoirs, a Summary, Homilies, and The Agreement of the Exangelists, Possevin says that Claud’s Commentary on St. Paul’s Epistles was extant in Manuscript at Cassinon, under the name of Claud Bishop of Auxerre, in the Character of the Longobards, in the 5th Press on the left. But certainly there is no mention of Claud in the Catalogue of the Bishops of Auxerre, published by Demochares. There is printed at Paris, A. D. 1542, a Discourse on St. Paul’s Epistle to the Galatians, dedicated to the Abbot Drufteran, under the Title of Claud Bishop of Auxerre, or as there is more reason to conjecture, Bishop of Turin. Of his Summary, and Agreement of the Evangelists, see before in Clement.

Specul. Hist.
l. 23. c. 173.
Brig. Thaumaturg. &
Hib. reiturg.
vid. Usserii
præf. in vet.
Epist. Hiber.
Syllog. &
Buchan. Rer.
Scot. l. 5. sub.
Reg. 65.
Concil. Brit.
rom. i. p. 306.

Vid. Præfat.
supracitat.
Syllog.

Scrip. Britan.
Cent. 14. n.
33. vid. Ant.
Democ. Cat.
Antist. Episc.
where that
Clement ap-
pears to be
more ancient
than ours.
Cent. 3. l. 2.
lib. de Zelo
vet. Princip.
Germania.

De vit. Illust.
Ordi. Benedi.
lib. 3. cap. 28.

Appar. sacr.
tom. 1. vid.
etiam Arnol.
Wion. Ad-
ditament. ad
lignum vitæ.

Dungal wrote a Book against *Claud* Bishop of *Turin*, in defence of Image Worship, extant in *Bibliotheca Patrum*, and dedicates the same to the Emperor *Lewis* the Pious and his Son *Lotharius Augustus*. He also writ some Epistles yet extant in Manuscript, one of which is written to *Alcuin*. It is evident that tho' he lived in *France*, he was no *French* Man, but a *Foreigner*, and if I may take the liberty to guess, I cannot but conclude from his very Name that he was an *Irish* Man. He lived in 820. See *Colgan's Acts of the Irish Saints*, ad 5 Febr. p. 2511.

Donagh, leaving his Native Soil, together with his Colleague *Andrew*, travelled thro' *France* and *Italy*, and was for sometime an Hermit in *Tuscany*, till elected Bishop of *Fiesole*, which Office, by reason of his great abilities, he discharged with Honour. He writ (as it is reported) *His own Travels*, *The Office of his Church*, and *Commentaries on the Holy Scriptures*. An account of his Life is said to be extant in Manuscript in the Library of the Preaching Friars of *Rome*. His Festival is kept the 22d of *October*. Some confound him with *Donatus* the Grammarian. He flourish'd in 840.

Andrew, Arch-Deacon of *Fiesol*, a faithful Friend of *Donatus*, writ *The Benefit of Penance*, *the Fruits of Charity*, to his Brethren Cloathed by him, the *Acts of his Master Donatus* and *Moral Sayings*. *Dempster* is the only Author I have for the Books ascribed to *Donagh* and this *Andrew*.

About the same time lived the Writer of the Life of *St. Findan*, Son of a *Leinster* Prince, published by *Melchior Goldast*. When *Ireland* was first infested by the *Danes*, in 795, this *Findan* was taken Prisoner by them, but narrowly escaping their hands, went to *Rome*, and thence to *Germany*, where he lived 27 Years; first an Hermit, then Abbot of *Rickbow*, of which he was Founder, and where he died A. D. 827. See more of him in his Life written by his Companion and Country Man.

Feidlemid (Son of *Crinhain*) was King of *Munster*, and lived in 840. His Works, with the Titles of them are lost. The *Ulster Annals* mentioning his Death, call him the *Best of the Scots*, a *Scribe*, and an *Anchoret*. He is probably the same *Feidlemid* whom *Cambrensis* calls King of *Ireland*, in whose time he says, the *Norwegians*, under the conduct of *Turgesias*, conquer'd *Ireland*.

Patrick, the Abbot (of *Armagh*, says *Colgan*) writ a Book of *Homilies*, and some Epistles to the Irish. To him some refer the Invention of the Cave called *St. Patrick's Purgatory* in *Lough Dirg*. He lived about 845, and died, as they say, on *St. Bartholomew's Day*, in the Convent of *Glastenbury* in *England*. I find in the *Roman Martyrology*, a Commemoration of the Abbot *Patrick*, on the 24th of *August*, but celebrated at *Nevers*, not *Glastenbury*. The same Day, *Andrew Saussai* makes mention of *St. Patrick an Hermit and Confessor at Nevers*, of honourable Descent; but more *Illustrious for his Sanctity, Integrity, and Christian Vertues*, &c. whence 'tis plain he was not the same with our *Patrick*. *Saussai* further adds in his Supplement to his Martyrology, on the 1st of *November*, *Nevers the Birth Place of St. Patrick the Martyr, Slain in the Precinct of his Bishoprick, in Defence of the Truth*. He seems not to be the same with the former *Patrick of Nevers*.

Jehn Erigena, e. i. a Native of *Ireland*, for *Ireland* is call'd by the Inhabitants *Erin*, A Man of a searching Wit, and great Eloquence, who from his Infancy applied himself to Letters in his own Country: In his younger days he travelled to *France* to *Charles the Bald*: And I am mistaken if *Heric* the Monk of *Axerre*, in a Letter to the said *Charles*, does not mean this same Person among many others, where he says, *Why do I speak of Ireland, that whole Nation almost despising the danger of the Sea resort to our Coasts with a numerous train of Philosophers, of whom the more famous abdicating their native Soyl, account themselves happy under our Favour, as the Servants of the wise Solomon*.

In 884, he came into *England*, at the Request of King *Alphred*, who employed him some Years after for the Restoration of Learning at *Oxford*. We learn from *Isaac Wake* that the Faces of *Alphred*, or *Alnred*, and *Erigena*, being very ancient

par. 2. tom. 4.

Dempf. Hist. Eccl. Scot. li. 4. n. 366.

Supra Minervam.

Id. l. 1. n. 31.

Tom. 1. Script. vet. Alamann. pag. 318.

A. D. 846.

De Mirabil. Hib. distinct. 3. cap. 37.

Scandhauf. Deser. Hib. c. 7. Ranalph. Higden. Polycron. lib. 4. cap. 4. Bal. Cent. 1. n. 44. in append. Hen. Knighton Chro. l. 2. In Martyrol. Gallican.

Gul. Malmesbur. l. 2. de Gest. reg. Angl. cap. 4. vid. Porro. Rog. Hoved.

Jo. Cays in his Antiquities of Cambridge, says, that he was

a Cantabrigian and a Scholar of Bede. lib. 1. pag. 211. * In Rege Platonico. Camden. Britan. edit. Lond. 1607, pag. 267. and

Workmanship, are still preserved there as Monuments of Antiquity. Of this matter thus the Annals of the new Convent of *Winchester*, as I find them quoted by *Cambden* and *Harpseild*, for I never saw them "In the Year of Redemption 886, being the second Year after St. *Grimbald's* coming into England, the University began at *Oxford*, in which the first Regents and Readers in Divinity were the Abbot St. *Neoth*, a learned Man, and St. *Grimbald*, a Man of excellent understanding in the knowledge of Scripture. The Monk *Affer*, a famous Linguist was Humanity Professor; *John*, a Monk of the Church of St. *David's*, Professor of Logick, Musick and Arithmetick; *John Erigena* a Monk, Companion to St. *Grimbald*, a penetrating Wit, and universal Scholar, first taught Geometry and Astronomy, in the presence of the ever glorious and invincible King *Alfred* whose Memory will last for ever precious among the Clergy and Laity of his Kingdom, where this most prudent King *Alfred* published a Decree to this effect, that his Nobles should cause their Sons, or if they had no Sons, their Servants who were of ingenious dispositions, to apply themselves to Learning. Our Irish Man (whom some confound with *John Mailross*, a Scholar of *Bede*, and others with *John* of St. *David's*) after three Years or thereabouts, retired to *Malmesbury* Abby, to avoid the Discord arisen between *Grimbald* and his Companions, whom he brought thither, and the old Scholars whom he found there (for which consult *Affer*) where, says *William* of *Malmesbury*, he died of wounds he received from his Scholars, and is there esteemed a Martyr. He has a Tomb there, on the left side of the Altar, with an Inscription to this purpose,

*The Sophist John lies in this Tomb
Much Learning coucht in little Room,*

*His merit such, to him was given,
To wear a Martyr's Crown in Heaven.*

De *Alfred*.
rebus Gestis
ad an. 886.
vid. etiam
Polychron. l.
5. cap. 32.

A. D. 1586.

In 2. Edit.
Catal. S. S.
Hib.
vid *Anastaf.*
Bibl.
Vid. Jo. *Trit.*
de *Script. Eccl.*
& *Gul. Ey-*
sengen. Car.
testium veritatis
& *Polychron.* Ran.
Higden,

Usser Epist.
Hib. recens.
pag. 135.

Lib. 5. c. 32.
de *Luminar.*
Eccl. lib. 3.

lib. 1. n. 64. &
lib. 2. n. 704.

ad ann. 892.

His Memory is celebrated the 10th of November, as appears from the Roman Martyrology, published by command of Pope Gregory XIII. at *Antwerp*. We are told by *Henry Fitz Simons*, that *Baronius* blotted him out of the Martyrology, &c. but he adds there was an Apology ready for him, with the Approbation of diverse Popes, Cardinals and Doctors; but we have not yet seen it. He writ of the only Predestination; he translated from the Greek into Latin, *The Book of Dionysius the Areopagite*, concerning the Heavenly Hierarchy, and Church Hierarchy of Divine Names and Mystical Theology, which Translation he dedicated to *Charles* the Bald (Son of *Lewis* the Emperor.) *Bale* says further that he translated Aristotle's *Morals concerning the Secrets of Secrets, or the right Government of Princes*, into Chaldean, Arabic and Latin; and that he writ of the immaculate Mysteries of the Faith against Barbarians, *Of Christ's Body and Blood*, *Paraphrastical Tomes for the Instruction of Youth*, the Opinions of Philosophers, Verses, Epistles and Homilies, to which some add a Book on the Canons of *Azachel*, which perhaps more truly belongs to *John Mailross*. Those Excerpts among the Writings of *Macrobius*, touching the Difference and Agreement of the Greek and Latin Syntax, are accounted his, which conclude with this Advertisement; Here ends the Collection out of *Ambrose Macrobius Theodosius* which *John* made for the better understanding the Greek Rules. In *Thuanus* his Library at *Paris* (as I have heard) there are two Books of the Distribution of Nature ascribed to *John*. *R. Higden* mentions the same Work in his *Polychronicon* and *Honorius* (I suppose) understands the same, when he says *John Scotus*, another *Chrysostome*, a famous Scripturist, writ in a very elegant stile, of the Nature of things. *Dempster*, in his Church History of Scotland, labours in vain to banish our *John* from his native Soyl, first under the name of *John Airigina*, then of *John* the Master, or *Mas-John* the Scot.

Suibny, Son of *Mailchunai*, an Anchorite of *Clonmacnoise*, called in the *Ulster* Annals, the Best Scribe; died in 891. I suppose he was that *Suibne*, whom *Flaccus* of *Worcester* calls the most Learned Doctor of the Scots, and says he died 892. His Works with the Titles are lost. Beside him many learned Irish Men were called Scribes, as will appear from the Irish Histories, as *Cormac*, Son of *Culinan*, and *Cele*, of whom the *Ulster* Annals speak thus. In the Year 920

Cele Comorban of Congal, Scribe, Anchorite, and Apostolick Doctor of all Ireland, died in his Pilgrimage at Rome, the 14th of September, in the 59th Year of his Age.

CHAP. VI.

Writers of the Tenth Century.

Cormac, Son of Culinan, who in 901 was declared Successor to *Finan* King of *Cashel*, who was slain by the Treachery of his Followers. He derived his Pedigree from *Engus*, the first *Casselian* King that embraced Christianity. He erected the Cathedral of *Cashel*, and there exercised the Office of a Bishop. He was knowing in the *Irish* Antiquities, and writ the History called *Psalter Cashel*. See more of him in the Antiquities, ch. 21.

Probus, an *Irish* Man, seems to have lived in these times. He writ the *Life* of *St. Patrick* in two Books, which may be found in the 3d Tome of *Bede's* Works, to whom they are falsely ascribed; as appears in the end of the 2d Book, where the Author discovers his Name in these words, *Lo here, Brother Paulinus, you receive from me, poor Probus, the Pledge you requested of our Brotherhood, wherein according to your desire, I have written some account of our most Holy Father Bishop Patrick, &c.* Whether he be *Probus* the Grammarian, whom some make the Author of an ancient Commentary on *Juvenal*, and whom *Caspar Barthius* (out of *Lupus* of *Ferrara's* Epistles) affirms to have lived about 840, and in a Satyr of his composure, endeavoured to make appear, that *Christ* suffered for the *Wise Pagans*, let others enquire. He seems to be another person, and of a later Age: *John Colgan* supposes *Paulinus*, to whom *Probus* writes the Acts of *St. Patrick*, to be the same with *Mel Paulin*, Bishop and Abbot of *Inden*, who died, according to the Annals of the four Masters, in 920.

Advertis. l.
48. c. 16.

CHAP. VII.

Writers of the Eleventh Century.

AD, the Bearded Priest (so called from his wearing a very long Beard) lived in this Century, and is commonly reckon'd among the *Irish* Writers; but I find no mention of what he writ. See the Antiquities, ch. 21.

Dubdale, Reader of Divinity three Years at *Armagh*, afterwards Arch Bishop of that See, writ certain Annals of *Ireland*, which are quoted by the by the Author of the *Ulster* Annals. He died the 1st of September, 1064, or 1065.

Marian, commonly called *Marianus Scotus*, a Chronologer of the first Rank, born in 1028, as he writes of himself, the same Year in his universal Chronicle, which he brings down to 1083: The same is continued by *Dodechin* Abbot of *St. Disibod*, to 1300, the time he lived in. He turn'd Monk, or as himself speaks, retired from the World in 1052, and in 1056 exchange'd the Air and Soyl of *Ireland* for that of *Germany*; where for near three Years he Cloystered himself up in *St. Martin's* Convent at *Cologne*; then for the space of ten Years he lived shut up in the Convent of *Fuld*, and in the mean while, to wit in 1059, was ordain'd Priest. At length in 1069, he went to *Mentz*, and was again shut up till he died * in 1086, aged 58, and lies buried in *St. Martin's* Convent, others say in *St. Peter's*.

Annal. Ulster.

* Nor without an opinion of Saintship, says *Tribemius*, de Script. Eccles.

Script. Brit.
cent. 14. n. 41.

St. Peter's Church, without the City. He writ, according to Bale, *The Harmony of the Evangelists, Of the Universal Account, Amendments to Dionysius, Of the great Paschal Cycle, Algorism, A Breviary on St. Luke, Annotations on the Scripture, Letters of Exhortation, Commentaries on the Psalms, and a Notitia of both Empires.*

Ann. Ulton.

Tigernach, an Irish Antiquary, writ the *Annals of Ireland* to 1088, as appears from an old Author who continued the same, both which I have in Manuscript. I cannot but take him for *Tigernach o Broin*, an *Erenach* of *Clonmacnoise*, who died the same Year, for the time and their names agree. See the *Antiquities*, ch.

Ann. Ulton.

Malisa o Suir, a Munster Man, writ some *Philosophical Works*, which rendered him famous to Posterity. He died in 1099 or 1098, according to the *Ulster Annals*.

CHAP. VIII.

Writers of the Twelfth Century..

In vet. Epif.
Hib. Sylog.

Gille, or Gillebert, Bishop of *Limerick*, and the Pope's Legate, writ some *Epistles*, and a *Book of the State of the Church*, published by Arch-Bishop *Usher*.

Script. Brit.
Cent. 14.
lect. 84.

Ann. Ulton.

In Annal.
M. S. S.

Celsus, or *Celestin*, and *Cellac mac Ad mac Malisa*, Arch-Bishop of *Armagh*, writ a *Theological Summary*, lately published, as I am inform'd at *Vienna*. Bale says that he writ divers *Letters* to *Malachias*, and certain *Constitutions*, perhaps the same agreed on in that famous Synod held in the Land of *Angus* in 1111 and 1112. *Henry of Marleborough* mentions a great Council of Bishops and all the Nobles of *Ireland*, held the same Year, but falsely asserts, that it was called by *Maurice mac Loghlin* King of *Ireland*, for that *Maurice* did not begin his Reign before 1157, whence it rather appears to be held under *Moriartach o Brien* King of *Ireland*.

lib. 2. cap. 40.

Malachy o Mongair, Arch-Bishop of *Armagh*, writ many *Epistles* to St. Bernard a *Book of General Constitutions, Of the Laws of Celibacy, Of Traditions, The Life of St. Cuthbert, to David King of Scots*, and a *Prophecy of the Popes of Rome* publish'd by *Arnold Wion*, in his *Lignum vite*.

Sanctilogium
M. S. in Bib.
Cotton.
Specul. Hist.
lib. 27. c. 88.

Tundal, or *Tungal*, born either at *Cashel* or *Cork* in *Munster*, about 1159. He fell into an Extasy at *Cork*, for the space of three Days, and lay'd stretcht out as if he were dead, at length rising up, he told those present, the wonderful things he had seen. Some say that he committed his Visions to writing, but it seems rather, that some one then present wrote them from his Relation, which is to be seen in *J. Tinmouth* and *Vincentius*. They are also extant in Manuscript in the University Library at *Oxford*.

Thad. Dowl.
Annal. Hiber.
M. S. S.

Congan, a Cistercian Monk, afterwards Abbot (perhaps of *Suir*) lived in 1150. They say he writ the *Life of Malachy Arch-Bishop of Armagh*, and some *Epistles* to St. Bernard. By his means and perswasion, Bernard also writ the *Life of St. Malachy*, as appears from these words in the end of the Preface, "Lastly in compliance with your Commands, my Reverend Brother and sweet Friend Abbot *Congan*, and as you write from *Ireland*, that 'tis the request of the whole Church in like Obedience to them, especially since they require a plain History without the Embellishments of Eloquence, I will endeavour that it be clear, not muddy, instructive, not tedious. I am satisfied of the truth of the Story, having received my Information from you, whom I cannot suspect to relate any thing of which you had not certain knowledge. Besides which he writ the *Acts of St. Bernard*.

Murry, or *Marian o German*, Abbot of *Knock* near *Louth*, in 1171, published a *Suppliment to the Martyrology of Aeneas*. See more of him among the Writers of the 8th Age.

Maurice Regan, Servant and Interpreter to *Dermot*, Son of *Murchard*, King of *Leinster*, lived in 1171. He writ very carefully a *History of the Affairs of Ireland*.

and, during his own time, which a Friend of his translated into French Verse, and Sir George Carew, Knight, President of Munster, in the Reign of Queen Elizabeth, afterwards Earl of Tottnels, turn'd them into English.

Concubran writ three Books containing the Life of St. Moninna, or St. Modwen Virgin, in the close of which Work he thus discovers his Name. By the Lord, beseech you, whoever reads and hears these Miracles, to intercede in pious Oraisons for me Concubran, a most wretched Servant of the Lord, oppressed with the weight and burthen of Sin. He also writ two Hymns in her Praise Alphabetically. But there being two Saints of that name, the one commonly call'd Darerca, who died at Kilslew, or Kilslewculin, in the County of Armagh, the 6th of July, 518; the other much younger, who lived about 640; Concubran confounds the Lives of these two. The Original is in the Cottonian Library, whence I have my Copy, the beginning of which is written by a late hand, and is falsely ascribed to Geoffry of Boston, a Monk, who afterwards writ on the same subject. However the Ancient Character of the Original shews its Author to have lived before the end of the 12th Age.

Eugene, Bishop of Ardmore, Suffragan to the Arch-Bishop of Cashel, writ the Life of St. Cuthbert, as appears from a Manuscript, touching the Birth and Rise of the said Cuthbert, taken out of the Irish Histories, in the Cottonian Library: The Author of which falsely calls him Bishop of Hardimore, but adds that the holy Bishop Declan rested in that See; whence we may easily detect the Error, for Declan was the first Bishop of Ardmore: Eugene lived in 1174.

Annal. Ulton.
M. S. alius
516.

CHAH. IX.

The Writers of the Thirteenth Century.

Matthew Heney, or o Heney, Arch-Bishop of Cashel, and the Pope's Legat in Ireland, lived in the beginning of this Century. He writ among other things, *The Life of St. Cuthbert Bishop of Lindisfarn*, some *Epistles* of Celestine III. and Innocent III.

The Author of the first part of the Chronicles of *Inisfall*, in the County of Fermanagh, lived in 1215. He gives a short account of Universal History till 430, or thereabouts; but from thence he treats very diligently of the Affairs of Ireland, to his own time. My Manuscript Copy of these Annals is continued by another hand to 1320.

Cornelius lived about 1230. He published a Chronicle, which was extant in the time of Hector Boethius, (who flourished in 1526) for he owns that he borrowed many things out of it. Dempster pretends that he was call'd an Irish Man, because (as he says) in the Highlands of Scotland, which sort of Men were always call'd Irish.

Scot. Hist. vid.
porro. Bal.
cent. 54. n.
88. & Dempf.
Hist. Eccl. Sc.
l. 3. n. 317.

Joannes a Sacro Bosco, or John Holy Oak, an eminent Philosopher and Mathematician, lived in 1230. Bale, out of Leland, makes him an English Man, born at Kilsax in Yorkshire, and from thence so called. But this is an ill derivation, for Kilsax signifies Holy Hair, not Holy Oak. Dempster makes him a Scot. Stanist and others will have him to be an Irish Man, born at Holy Wood in the County of Dublin. He writ a noble Work of the Sphere, commented on by many learned Men, also of *Algorism*, *Of the Ecclesiastical account of the Year*, *A Breviary of the Law*, and several other thing. He died at Paris (some say) in 1235. Others makes him longer liv'd, and lies buried there, in the Cloyster of the Convent of St. Maturine (otherwise called the Church of the H. Trinity, for the Redemption of Prisoners) in a Tomb with a Sphere engraved thereon.

Script. Brit.
cent. 6. n. 93.
Consul. porro
Cambd. Brit.
in Brigant.
Hist. Eccl.
Scot. l. 17.
n. 1038.
Descrip. Hib.

Peter, surnamed Hibernicus, an eminent Philosopher and Divine, lived at Naples in 1240, and probably died there. He was Master to Thomas Aquinas in Philosophical Studies, and writ *Quodlibets in Divinity*. The Emperor Frederic II.

having

Wad. Annal.
Minor. ad an.
1270. n. 28.
lib. 3. c. 10.

having restored that University, invited him thither by Letters, which are to be found among the Letters of Peter de Vineis, Chancellor and Secretary to that Emperor.

Marian, or Mulmurry o' Laghnan, Bishop of Tuam, went a Pilgrimage to Jerusalem, and committed the same to writing. He died in 1249.

Buallcasit.

A Nameless Monk of Abby Boyle, continued the Annals of the Affairs of Connaught to 1253, at which time he lived. The Manuscript is in the Cottonian Library.

Luc. Wadd.
tom. 2. Annal
Minor. ad an.
1269 & 1270.
Mart. Franc.

Thomas Palmeran, or Palmerston, commonly called Thomas Hibernicus, born in the County of Kildare, proceeded Doctor of Divinity at Paris; where he continued some time for his advancement in Learning. Afterwards he went to Italy, and died there in the Monastery d' Aquila, in the borders of the Kingdom of Naples, where he lies buried. He flourished about 1269, (not as Arthur of Munster delivers in 1365.) He writ the *Flowers of the Doctors*, in two Books, which have been often printed, also of the *Christian Religion*, Of the *Illusions of Demons*, Of the *Temptation of the Devil*, The *Remedies of Vice*, The *Flowers of the Bible*, and other things. John Walleis a Minorite, begun the first Work, under the Title of a handful of Flowers; but prevented by death, he left the same imperfect, which our Thomas finished under the former Title. He seems also to be the Author of the *Moral Promptuary of Holy Scripture*, published at Rome by Luke Wadding, (out of a Manuscript in the Library of the Friars Minors of Ara Celi, in the Capitol) in 1624; for the Country, Order, Time and Subject of the Work do agree.

lib. 2. c. 30.

Marian of Florence, in his Manuscript Chronicles writes, that Thomas of Ireland, lived in 1270, in great esteem for his Learning and Piety, in the Monastery d' Aquila, in the Province of St. Bernardin. The same is related by Wadding, in his Edition of the Promptuary, and Jordan of Saxony in his Lives of the Friars Preachers, writes thus of him: Master Thomas of Ireland, sometime Fellow of the Sorbonne in Paris, in his Book call'd a handful of Flowers, reckons up, among other Books of St. Augustin, two distinct Rules. To the Annals of the Friars Preachers, continued by a Dominican to 1274, when he lived is added the following Catalogue of all the Monasteries of that Order in Ireland, to 1300, according to that Series of time in which each Monastery began.

lib. 2. c. 14.

Dublin	Ann. Dom. 1224	Sligoe	Ann. Dom. 1252
Drogheda	1224	Athlethan, or Strade near to it,	1252
Kilkenny	1225	Athy	1253
Waterford	1226	Roscoman	1253
Limrick	1227	Trim	1263
Cork	1229	Arckloe	1264
Molingar	1237	Ross, or Ross Ibercan	1267
Athenree	1241	Toughall	1268
Cashel	1243	Lothroe, or Lurchot	1269
Tralee	1243	Rathbran	1274
New Town in the County of Down	1244	Derry	1274
Bann, or Coleraine	1244	Killoe, or Killmallock	1297

Exant M. S.
in Biblioth.
Hibernica.

The Author of the Annals call'd the Annals of Mont Fernand, or the Minorite of Multisernan, begins from 45, and ends in 1274, in which time the Author lived, as appears from the Antiquity of the Character. The Author, in my opinion, was Frier Stephen of Exeter, born, as those Annals say, in 1246, and invested with the Habit of his Order, on the Annunciation of the Blessed Virgin in 1263.

Script. Brit.
Cent. 14. n.
90.

William, the Abbot (of I know not what place) was so Famous (says Bale) that his Memory is still preserved among us: For he was one of those they call Bards whom the Welsh and Irish had always in greatest esteem, whence he is said to be the Author of a Book of Prophecies. Bale, I believe, had no ground for making him an Author of Prophecies, but his being reputed a Bard.

Galasy, or *Gillisa mac Firbissy*, an Historian and Poet of good Account, writ a *Chronicle of his own time*, and some *Poems*. He was Contemporary with the Author last mentioned, and died in 1301.

The Author of the *Office of St. Finian*, Bishop of *Clonard*, lived in the close of this Age, to wit, when *Thomas St Leger* was Bishop of *Meath*.

CHAP. X.

Writers of the Fourteenth Century.

John Duns Scotus, or *Dunscot*, begins this Century, a Minorite, whose sharpness of Wit, and Scholastick Niceties got him the Name of the Subtile Doctor. He wrote on the four Books of Sentences, in *Merton College, Oxford*, where he was brought up under his Master *William de Wara*, or *Varro*. whence that Work is called an *Oxford Performance*. He writ afterwards at *Paris*, *Reports*, *Conferences*, *Quodlibets*, *The Origine of things*, *Theorems*, *The Knowledge of God*, *Tetragramms*, *Sermons on the Times*, and on the *Saints*, *Imperfect Commentaries on Genesis*, the *Four Gospels* and *St. Paul's Epistles*, *Questions on Porphyry*, and on *Aristotles Predicaments*, *Perihermeneia*, *Priora*, *Posteriora*, *Elenchi*, *Concerning the Soul*, *Metaphysicks* and *Physicks*. About his Country (as the *Greeks* of old about *Homer's*) *The English*, *Scotch*, and *Irish* contend. The *English* say he was born at *Emildune*, or *Dunston*, in the Parish of *Emildune* in *Northumberland*: To confirm which they urge, his Manuscript Works in *Merton College, Oxford*, which conclude thus, Here ends the reading of that Subtle Doctor in the University of *Paris*. *John Duns*, born in a certain Village of the Parish of *Emildune*, called *Dunston*, in *Northumberland*, belonging to *Merton College, Oxford*. Whether these words were written in the time of *Scotus*, or added since, will appear from the antiquity of the Character, of which those who have seen that Work are the proper Judges. The *Scots* will have him born at *Duns*, a Village eight Miles distant from *England*, and the *Irish* at *Down* in *Ulster*, with whom agrees *Arthur à Monasterio*, convinced by the reasons offered by *Cavellus* in his Martyrology. By command of his Superior he went to *Cologne*, where he died suddenly the 8th of *November*, 1308, and was Interr'd among the Minorites, under a Stone with an Epitaph engraven thereon, before the Translation of his Bones, in rhiming Verse; part of which may be thus rendred in *English*.

*Remember the Doctor, who in time of his Youth,
Was the Light of his Cloyster, and Trumpet of Truth.*

Concerning his Death, Authors differ in their Opinions; for which consult *L. Wadding*, and *Arthur à Monasterio*, who reckons up all the Authors that wrote of him, in his *Franciscan Martyrology*.

Malachy, a Minorite, lived at *Oxford* about 1310, and after, it seems at *Naples* in *Italy*. He writ *The Poyson and Cure of mortal Sin*, published at *Paris* by *Henry Stephens*. *Bale* adds a *Book of Sermons*, with other things.

Maurice Gibellan L. L. D. Canon of *Tuam*, a Famous Philosopher, and Poet, writ some *Poems*, beside other things. He died in 1327. When I speak of Poets, do not mean such who applying themselves to that Art, make choice of Obscene and Trifling Subjects, (the Marks of a distemper'd Mind) which make their Readers not more knowing, but wicked; for those only deserve to be reckon'd in that number, who inspired by a Poetick Genius, write upon weighty and noble subjects.

Adam Gedham, a Franciscan, proceeded Doctor of Divinity at *Oxford*. He writ *Commentaries on the Four Books of Sentences*, printed at *Paris* in 1512, and a Book

Conf. Camb.
Britan. in
Northumb.
pag. 670. &
Bale Scrip.
Brit. Cent. 4.
n. 83. & Cent.
14. n. 53.
Tho. James
in Eclog.
Oxonio. Can-
tab. Dynstan.
Jo. Major. l.
4. Th. Demp.
Hist. Eco. Sc.
l. 4. n. 42.
Hug. Cavell.
vir. Eco. Dero-
mit Thadzi
intel. Francis.
Relig. ad
Novemb. 8.
S. 4. & Luc.
Wad. Annal.
Minor ad
anti. 1304.

Anth. Poffet.
Appar. Sac.
& Jo. Gurel.
L. de Corpor.
& Sanguine
Christ. Cent.
14. n. 91.

Cent. 5. c. 98.

De Gestis
Scot. l. 4. c. 21.Commentar.
Urban. l. 3.Hist. Cathol.
Ib. compend.
tom. 1. l. 4.
cap. 8.
Annal. Min.
ad an. 1323.
n. 15. & ad
an. 1347.
n. 22.Cent. 14.
tit. 92.Catal. ref.
verit.Ware de
presul.Cent. 14. a.
93.
Ergal con-
tained the
Country
since divided
into the
Counties of
Louth and
Monaghan,
perhaps Ar.
maga also.

a Book of *Determinations*. He lived in 1330. See more of him in Bale, who makes him an *English Man*, and miscalls him *Adam Wodeham*, yet there cites for his Author *John Major*, who in that place expressly calls him *Adam Godhamen*: His words are those, *At the same time lived Adam Godhamen, who heard Ockam disputing at Oxford, a modest Man, and not inferior to Ockam, in Parts or Learning.* And, if I mistake not, he is the person whom *John Major* elsewhere calls *Adam of Ireland*. Oxford (says he) *has formerly produced famous Philosophers and Divines, namely, Alexander Hales, Richard Middleton, John Duns the Subtile Doctor, Ockam, Adam of Ireland, Robert Holkot, &c.* Whether he be that Person whom *Gregory of Rimini* (who writ on the *Sentences* in 1344) often quotes by the name of *Adam the Doctor*, and the *Irish Doctor*, I leave to the Inquisitive. In my opinion he is the same.

William Ockam (called *Invincible, Angelical, and Prince of the Nominalists*) a Minorite, and Scholar of *John Scotus*, died at *Munichen* in *Bavaria*, and was there buried in a Convent of Franciscans. *Volateran* makes him an *Irish Man*. Ireland (says he) *has also its Saints, especially the Prelats Malachy, Catald, and Patrick, who converted them to Christianity; afterwards a Scottish Prelate William Ockam, that renowned Logician, a Minorite and Cardinal of Armagh, under John XXII. whose lived in 1353, in great esteem for his Learning and Writings. Phil. Sullivan, who calls him *o Cahan*, and some others follow Volateran; but undoubtedly they are mistaken, as L. Wadding, from the Pope's Letters, and elsewhere, makes appear. Hence I pass by his Works, and account him no Irish Man.* See more of him in *Trithemius, Bale, and Camden* in *Surry*.

David Obugey, a Carmelite of *Kildare*, was taken notice of for his Learning, first at *Oxford* in *England*, then at *Treves* in *Germany*, at length being made Provincial of the Carmelites in *Ireland*, he returned to his Native Country, whence (says *Bale*, out of *Bloxam's Epistles*) in *Atherdee* and *Dublin* he held Chapters. He was an excellent *Philosopher, Orator and Divine*, and most knowing of any person in the *Laws*; so that he was esteemed the *Light, the Eye and Honour of the Irish Nation*. He writ *Discourses to the Clergy, 32 Letters to Several Persons, Propositions discussed, Lectures, which he made at Treves, some Rules of the Law, and against Gerard of Bononia*, to which *Eysengreinus* adds *Commentaries on the Bible*. He lived in 1320, and died very old at *Kildare*, where he lies buried in a Convent of his own Order.

Malachy mac Aeda, or *Hugh's Son*, Arch-Bishop of *Tuam* 1330, is accounted the Author of a large Volume extant in *Irish*, written in those times, called *The Book of Hugh's Son*. It contains among other *Miscellanies*, a Series of the *Irish Kings*, from *Neal Nigiolach* to *Roderick o Connor*, in whose time *Ireland* became subject to the *English Crown*. Also a *Prophecy* ascribed to *St. Jorlath* of his Successors in the See of *Tuam*.

Gilbert Urgale, so named by *Bale* (perhaps because he was born in *Ergall*, or *Uriele*) a Carmelite, and no mean Writer, educated (as 'tis supposed) in *Oxford*. He lived in 1330, and as *Bale*, out of *John Bloxam's Epistles*, delivers, left two large Volumes, the one *A Summary of Law*, the other, a *Book of Divinity*.

The Compiler of *Ross Annals* lived in 1346. The same Year he concludes his *Annals* thus, *An. 1346, O Karowill is slain by the Ossorians in Ely.*

Christopher Pembrige (of *Dublin*, I suppose) lived in 1347. He writ much the greater part of those *Annals* published by *Camden*, at the end of his *Britannia*, in 1607, to wit, until the Year 1347.

John Clynn lived at the same time, a Minorite of *Kilkenny*, and the first Guardian of *Carrig Priory*. He writ very short *Annals* from the *Christian Era* to 1313, from whence he continued them very largely to 1349, when probably he died. He also writ *Of the English Kings, from Hengist to Edward III. Of the Guardians of his Order in England, and Ireland, and a Catalogue of the Bishops Sees in the three Kingdoms of England, Scotland and Ireland*. His Works are extant in a Book of the Society of the Friars Minors of *Kilkenny*. Sir *James Lee* Knight, Chief Justice of the King's Bench in *Ireland*, afterwards *Treasurer of England* and *Earl of March* bore

borough, caused his Annals with other Matters relating to our *Irish* Affairs, to be fairly transcribed; and left the Transcripts with the Honourable *Henry* now Earl of Bath, on condition they should be Printed.

Richard Fitz-Ralph, or *Ralph's* Son, Arch-Bishop of *Armagh*, in 1356 went for *England*; where, in his Sermons at *London*, he expressly maintain'd these Conclusions, as he speaks of himself.

1. That our Lord *Jesus Christ*, in his Human State, was very poor; not that he loved or willed Poverty for its own sake.
2. That our Lord *Jesus* never begg'd.
3. That he never taught Men to beg.
4. That our Lord *Jesus* taught Men should not beg.
5. That no Man can with Prudence or Holiness oblige himself by Vow to observe a perpetual Beggary.
6. That the *Friers Minors* are not obliged by their Rule to beg.
7. That the Bull of *Alexander IV.* which condemns the Book of the Masters, does not invalidate any of the aforesaid Conclusions.
8. That for Persons making Confession, with Exclusion of any place, their own Parish Church is preferable to the *Friers* Gratory, or Church.
9. That for making private Confession, the Person of the Ordinary is more eligible than the Person of a *Frier*.

He writ of the *Questions of the Armenians*, on the four Books of Sentences, on the Gospels: Of the Poverty of *Christ*: Of the Intentions of the *Jews*: A great Volume of Sermons: The *Carate's* Defence: An Oration in behalf of the Prelates and Church Curates, which he made before the Pope in a publick Consistory, held the 5th of July, 1350: Answers to the Objections upon the matter of Privileges granted to the *Friers Mendicants*: Informations and Motives to the Judges upon the Declaration to be made concerning that Extravagant of Pope *John*, which begins thus, *Vas Electionis*: Concerning healthy Beggars, which begins thus; It may be queried whether an healthy Beggar is to be relieved: A Dialogue about matters relating to Scripture. A M. S. extant in *Lincoln College, Oxford*. Also he is said to have writ the Life of the Abbot *St. Munchin*, who lived in 640: Of the Praises of the Blessed *Virgin Mary*: Of the Spiritual Power of our Lord's Passion: Against his Arch-Deacon: Epistles, Dialogues, with many other things. See more of him in *Arthur à Monasterio, Martyrol. Francisc.* pag. 636, &c.

Ralph Kelly, Arch-Bishop of *Cashel*, lived at the same time, and writ of the Canon Law, Epistles, and other things.

Hugh of Ireland, a Minorite, writ his own Travels through divers Countries. *L. Wadding* supposes him to be the same with *Hugh Bernard* Provincial of the *Minorites* in *Ireland*.

William of Drogheda, so called from the place of his Nativity, lived in 1360; and was brought up in *Oxford*, where he became Eminent for his Knowledge in the Laws; as also for his Skill in Arithmetick and Geometry; and read the Civil Law publickly in that University. They say he writ a Book called *The Golden Summary*, extant in the Archives of *Caius* and *Gonville College, Cambridge*: Also a Treatise of Secrets. *Dr. Thomas James* in his Catalogue of Manuscripts in the Libraries of *Oxford* and *Cambridge*, reckons him among the Writers of the Civil Law. See also *Bale Scriptor. Britan. Centur. 6. Cap. 9.*

Geofry ô Hogain, a Minorite of *Nenagh* in the County of *Tipperary*, writ the Annals of his own time, from 1336 to 1370, extant in M. S.

Henry Crump, a Cistercian of *Baltinglass*, and D. D. in *Oxford* in 1382. He publickly maintain'd at *Oxford*, That the *Friers* of the four Orders of Mendicants were not of Divine Institution; but contrary to the General Lateran Council held under *Innocent III.*; and that Pope *Honorius* was perswaded by the *Friers* through pretended and false Dreams, to grant them a Confirmation; but was forced to abjure these Positions in a Convent of *Carmelites* at *Stamford*, in the presence of *William Courtney*

Vid. Defens.
Curatorum
five Propos
factam Ave-
niore in Con-
sistorio coram
Papa & Car-
dina. 33. li-
bus 8 No-
vem. 1356.

D. Thom.
James Ecloga
Oxonio Can-
tab.

Ann. Minor
Tom. 5. An
1359, n. 10

Tho. Wal-
dens fascicul.
Zizanion. & R.
Arch. Armac.
citat in lib. de
Relig. Antiq.
Hib. & Brit.

Acta. Gul.
Andree citat
ut supra.
Centur. 14.
num. 98.

De Orig. Rel.
Francisc. par.
t. pag. 84. ed.
Romæ, 1587.
Tom. 1. Ann.
Minor. ad an.
1340. n. 15.
& Tom. 2. ad
an. 1395.
Vid. Tho.
James Eclog.
Oxon. Cant.
ed. an. 1600.
Vid. L. Wad.
loc. sup. citat.
Bale & Pos-
sevin.

Courtney Arch-Bishop of Canterbury. He was charg'd also with Heresie by *William Andrew* a Dominican. Bishop first of *Achonry*, then of *Meath*, for teaching that *Christ's Body in the Sacrament of the Altar was only a Representation of Christ's Body in Heaven.* He writ, according to *Bale*, *School Determinations: Against the Religious Mendicants: And Answers to Objections: Also an Account of the Foundations of all the Monasteries in England, from the time of Birin the first Bishop of Dorchester to Robert Grosted Bishop of Lincoln, who died in 1253.* The Author of certain *Rythmes on the Life of S. Edith*, extant in the *Cottonian Library*, made use of in his Compositures.

William Wodeford (by *Francis Gonzaga* called *Woderford*, an *English Man*) a *Misnorite* and *D. D.* in *Oxford*, died in 1347; and lies buried at *Colchester* in *England* according to *Bale*. *L. Wadding* makes him an *Irish Man*, and says that he is more rightly called *William Waterford*; but since in his Book against *Richard of Armagh* a *M. S. Magdalen College Library* in *Oxford*, and in other Manuscripts there, he is called *William Wodeford* or *Widesford*, not *Wadford* nor *Waterford*; I cannot but agree with *Bale*, *Possevin*, *Pitts* and others, in making him an *English Man*. Besides that *William Waterford* is said to be the Author of a Book of Religion dedicated to *Cardinal Julius* in 1433; when as *Wodeford* lived in 1397; and *Leland* says that he was buried in the Choir of the Church dedicated to *S. Francis*, *London*. From all which I gather, that *William Waterford* was a different Person from *Wodford*, whose Works I have therefore omitted till time brings things to light. The Titles may be seen in *Bale*, *Pitts*, &c.

Magraith mac Gawan, a Canon (if I mistake not) of *S. Ruadan* of *Lurcho's Abbey* in the County of *Tipperary*: He writ in *Irish* of the *Genealogies of the Irish Saints*, and of the *Succession of the Kings and Lords of Ireland*, with the addition of some *Miscellanies*. He lived about the close of this Age. I have by me his Works in Manuscript.

CHAP. XI.

Writers of the Fifteenth Century.

Augustin Magraidan, a Canon of the Order of *St. Augustin* in the *Mc of All Saints* in the River *Shenon*, on the West side of the County of *Longford*, a Learned and Prudent Man, lived in the beginning of this Age. He writ the *Lives of the Irish Saints*; and continued a *Chronicle* (begun by some of his Abby) to his own time; part of which I have by me in *M. S.* with Additions after his Death. He died on the *Wednesday* next after *All Saints*, in 1405, and lies buried in his Abby afore said.

Coll Deoran, a *Leinster Man*, lived at the same time, and writ *Irish Annals*, extant in *M. S.* He died in 1408.

Patrick Barret, Bishop of *Fernes* in 1400, writ a *Catalogue* of his Predecessors in that See.

James Yong, a Publick Notary of the City of *Dublin*, writ *Politick Councils* for good Government, dedicated to *James Earl of Ormonde*, Lord Lieutenant of *Ireland*. Also *The Travels of Laurence Rathold*, an *Hungarian Lord*, to *St. Patrick's Purgatory*, in 1411.

Patrick Ragged, Bishop of *Cork*, was present at the General Council held at *Constance* in the Years 1415 and 1416; and wrote of the *Acts of that Council*.

An *Irish Monk* of *St. James's Convent* in *Ratisbone*, writ about the Year 1414 of the *Irish Saints*; and of the *Affairs of Charles the Great*: But he is a very fabulous Author.

William Waterford writ a *Book of Religion*, dedicated to *Cardinal Julian* in 1433. See more of him in *William Wodeford*, Ch. 10.

Wad. Tom. 4.
Ann. Min. ad
an. 1395.

A Canon

A Canon of the Order of *Præmonstratenses*, of the *H. Trinity* of *Loghkey*, in the County of *Roscemon*, writ the *Annals* of Ireland to his own time, partly in *Irish*, and partly in *Latin*; but I saw only that part beginning from 1249, and ending in 1408. He lived (as I conjecture) about the middle of the 15th Century.

John of Ireland, said to live about 1460; and (if we believe *Michael Plodius*, quoted by *Antonius Alfonsus Fernandus*) writ a Book called *A Bundle of Flowers*: For (says he) about the Year 1469, He gathered out of all the Sacred Writers the very best Flowers, proper for all Subjects: But since *Thomas* of Ireland (of whom before) published a Book call *The Flowers of the Doctors*, begun by *John Gualers* under the Title of *A Bundle of Flowers*, I cannot but suspect *Plodius* and his Followers, to be deceived both in the Name and Age of the Author; however I affirm nothing in this matter, only discover my private thoughts. Some say that one *John* of Ireland, a *Dominican* also, writ a Book Intituled, *Scala Dei*, or *A Ladder to scale Heaven* by.

Phillip Norris, D. D. in *Oxford*, returning to his Native Country was first made *Prebendary* of *Yagostown* belonging to *St. Patrick's*, *Dublin*; afterwards *Dean* of that Cathedral, about 1457. He following the Steps of *Richard* of *Armagh*, writ against the *Friers Mendicants*, and in his Sermons oftentimes used bitter *Invectives* against them; upon which account they say he was no small Sufferer. He writ *Declamations*: *Lectures on the Scriptures*: *Sermons to the People*: *Against healthy Beggars*: and some other things. See *Bale*.

Phillip Higgin, a *Minorite*, writ *Sacred Poems*. He died in 1487.

Panderus, or the Author of a Book Intituled, *Salus Populi*, lived in the Reigns of *Edward IV.* *Edward V.* *Richard III.* and *Henry VII.* and perhaps under *Henry VIII.*: In which Book he shews the causes of the Miseries of *Ireland*; and prescribes proper Remedies for the same, suitable to those times.

Charles Magwire, born in the County of *Fermanagh*, Canon of *Armagh*, was an excellent Philosopher, Historian and Divine; and writ the *Annals* of *Ireland*, to his own time. He died the 23d of *March*, 1495, aged 60.

Donald ô Fibely, born in the County of *Cork*, lived in the close of this Age, and writ in *Irish*, *The Annals* of *Ireland*, to his own time, which he Dedicated to *Florence Mahowny*: I saw them in M. S. with *Florence Carty* at *London* in 1626.

A nameless *Minorite*, Contemporary with *Donald*, collected and published the *Statutes* of the *Minorites* in *Ireland*.

In notitia
Prædicatorie
familie.

Cap. 9.

Cent. 14. n.
99.

Annal Ulton.

Ibid.

CHAP. XII.

Writers of the Sixteenth Century.

Maurice de Portu, or ô Fibely, Arch-Bishop of Tuam, of whom *John Camers* makes Honourable mention. "In the Years following (says he)

"*Maurice à Portu*, a Native of *Ireland*, of the Order of *St. Francis*, was Eminent for his extraordinary Knowledge in Divinity, Logick, Philosophy, and Metaphysicks: 'Tis scarce possible to relate how obliging and courteous, and yet how Holy and Religious he was in his Conversation! When for many Years he had taught the Arts with universal Applause in *Padua*, he was advanced by *Pope Julius II.* to the Arch-Bishoprick of *Tuam*, whither he went, Italy being then oppressed with the Calamities of War; and soon after his Arrival, to the irreparable Loss of the Learned World, he died scarce 50 Years old. He had by him several written Monuments of his Learning; but his unexpected Death prevented their being made publick, Six hundred Letters which he writ to me on several Occasions, full of marks of his Love, shew the intimate Friendship maintain'd between us while he lived; with the reading of which I am infinitely delighted, so great is the Love of true Friendship, even beyond the power

In 35 Cap.
Solini.

De Original.
Francisc. par.
t. pag. 28.

In Apparatu
Sacro.

Habetur M.S.
in Bibliothec.
Colleg. S. S.
Trin. Dublin.

Descript. Hi-
bern. cap. 7.

power of the Grave. Thus far *Camers*. *Francis Gonzaga* makes mention of him also: "*Maurice*, an *Irish* Man (says he) revived all the Learning of *John Scotus*, and very nicely commented on his *Universalia*: He also published a Dictionary to the Holy Scriptures; but for his Works let us hear what *Possivinus* delivers: *Maurice* (says he) an *Irish* Minorite and Arch-Bishop of *Tuam*, composed a Dictionary to the Scriptures, which was first Printed at *Venice* in 1603, by *John Anthony* and *James Francis*, at the Command of the most Illustrious *Matthew Zane* Patriarch of *Venice*, tho' it be not extant farther than the Letter E inclusively. Moreover he explain'd the whole Doctrine of *Scotus*, by writing Commentaries on him; which as to that part on the Questions was printed by *Simon de Luere* at *Venice* in 1500: Also his Theorems for the better understanding the mind of *Scotus*, were there published by *Lazarus Soard* in 1514; but his *Enchiridion* of Faith was printed before in 1509, by *Octavianus Scotus*; but then *Scotus* his *Oxford* Writing on the four Books of the Sentences was published by *James Mit* at *Lyons*, *John Grace* two Years before having published his *Reportata*. 'Tis said further that *Maurice* writ on the Life of *John Scotus*, and a Book of Distinctions, which is preserved among the *Franciscans* at *Ravenna*; and the Compendium of Truth in Rhyming Verse, says *Henry Villot* in the word *Mauritius de Porta*. He also writ a Book on *Porphry* published at *Venice* in 1519.

Nicholas Magwire, Bishop of *Leghlin*, writ a *Chronicle* of great use to *Thady Dowling* in composing his *Annals*; also the Life of his Predecessor *Milo*, and other things, which prevented by an untimely Death, he left unfinished.

Thomas Brown, a Secular, about 1513 writ the *Life* of *Nicholas Magwire* Bishop of *Leghlin* aforesaid, to whom he was Chaplain.

Thomas Fich, a Regular, and Sub Prior of the Cathedral of *Christ-Church, Dublin*, writ a Book of the Affairs of his Church, called *The White Book*; and perhaps the Book of *Obits* of the said Church, for the Character shews it to be written about that time. He died the 17th of *January*, 1517; and lies buried in *Christ-Church, Dublin*.

Philip Flatisbury lived about this time, and at the Request of *Gerald Earl of Kildare*, writ divers *Chronicles*, says *Staniburst*. In the beginning of those *Annals*, extant in M. S. under his Name, there is this Account of the Author and his Work: "Here follows divers *Chronicles* written at the Request of the Noble and Powerful Lord *Gerald*, Son of *Gerald*, the King's Deputy of *Ireland*, by *Philip Flatisbury* of *Johnston* near the *Naas*, in the Year of our Lord 1517; and the 9th of King *Henry VIII*. But comparing them with those published by *Camden* at the end of his *Britannia*, of which the greater part was writ by *Pembridge*, as we have elsewhere said, it appears that *Flatisbury* was only a Verbal Transcriber of them, not the Author, excepting some little Addition. 'Tis certain that many have affix'd their Names to those Books which they only transcribed; whereby the true Authors have been unjustly depriv'd of their Honour.

George Cogley, a Publick Notary, and Register of *Meath*, in 1518 writ a Catalogue of the Bishops of that See, from *Simon Rochfort* the first English Man who sat there, to *Hugh Inge* who was this Author's Contemporary.

A Cistercian Monk of *Duisk Abbey* in the County of *Kilkenny*, by Command of *Charles Cavanagh*, his Abbot, in 1512 writ the *Annals* of *Ireland*, which he afterwards continued to the time of the Suppression of Monasteries; and inserted the same in the Registry of Charters belonging to the said Abbey.

Theobald Anguilbert, a Doctor in Medicine (of *Paris*, I suppose) writ a Book intitled, *Mensa Philosophica*, which is a Treatise of Table Talk, with the Addition of Jokes and Drolleries: The same is by others falsely ascribed to one *Michael Scotus*, a Physician, and is printed under his Name at *Leipsick* in 1603, together with the Jests of *Othomar Luscinus*. The Philosophical Table was printed at *Paris* in 1530 by *John d'Harfy*. In the Epistle the Author professes himself an *Irish* Man.

Magnus, or *Manus* (Son of *Hugh*) *Donell*, of *Tirconell*, writ a large Volume in *Irish*, containing *The Life* of *St. Columbe*, in 1532.

Patrick

Patrick Culin, an Augustin Hermit, and Bishop of Clogher, by the assistance of Cassidy his Arch-Deacon, writ a Register of the ancient Affairs of his Church, and therein a Catalogue of his Predecessors: Also an Hymn to St. Maccartin the first Bishop of that See, which was usually sung at his Festival; which begins thus:

*Festum dignum celebrantes,
Sanctum virum venerantes
Maccartinum & laudantes,
Exaudi nos Trinitas.*

Roderick Cassidy, Arch-Deacon of Clogher, a Divine, Civilian and Philosophier, well versed in the Antiquities of his Country, writ (beside the above Register) the latter part of the Ulster Annals, and many Additions to the first part. He died very much stricken in Years in 1541.

Patrick Finglas, a famous Lawyer, was made chief Baron of the Exchequer by K. Henry VIII. afterwards chief Justice of the Kings-Bench: He writ *The Causes of the Calamities of Ireland*, and their Remedies.

Edward Walsh lived in 1550. He going for England, was received as a Domestic into the Family of the Duke of Somerset, Uncle to K. Edward VI. and Protector of these Kingdoms. About that time he writ in English of *The Duties of Persons who fight for their Country*; and a Treatise shewing how Ireland ought to be Reformed by the Word of God; the Epitome whereof is in the Paper Office at Westminster. When or where he died I don't find.

Thomas Waterford, Arch-Deacon of Leghlin, was Contemporary with Walsh. He is said to have written some Collections of Irish Affairs. Dowling quotes him in his Annals. He died about 1553.

Nicholas Staniburst writ in Latin *The Physician's Diet*. He died in 1554. See Richard Staniburst.

George Dowdall, Arch-Bishop of Armagh, writ some Sermons; and translated out of Latin into English, *The Life of John Courcy*, who subdued Ulster: It is extant in Manuscript. He died in 1558.

Richard Smith, D. D. died at Doway in Artois, the 9th of July, 1563, aged 63. R. Staniburst makes him an Irish Man, born of mean Parents at Rathmackny, three Miles from Wexford: But since Bale, who knew the Man, reckons him among the English Writers, and Smith himself in the Epistle of his Book against Phillip Melancthon, dedicated to Phillip Hosden Abbot of S. Gertrude in Lovain, as also in his other Works published at Lovain, expressly calls himself an English Man of Worcester, I shall omit the Titles of his Works in this Catalogue. The Reader may consult Possavin for them.

Thomas Long, D. D. of Paris, lived in 1576, and according to Staniburst, writ a Book *De Speciebus*, against a lying Monk: On Aristotle's Physicks: Select The-
ses of the chief points in the Law, Dedicated to Charles Cardinal of Bourbon.

Richard Creagh of Limerick, Educated at Louvain in Brabant, lived at the same time; and writ a M. S. yet extant *Of the Irish Tongue*: Also an Ecclesiastical History, part of which is with Thomas Arthur, M. D. *Controversies of Faith*: A Chronicle of Ireland: *The Lives of the Irish Saints*: and a Catechism in Irish.

Edmund Tanner, perhaps Tonner, D. D. writ *Lectures on Aquinas his Summis*, and was Contemporary with Creagh.

John Usher, Mayor of Dublin in 1574, Father of Sir William Usher, Knight, writ a Treatise of *The Reformation of Ireland*, which is a M. S. in Arch-Bishop Usher's Library.

Nicholas Walsh, Bishop of Ossory, writ Learned Sermons in Latin, yet extant in his own Hand Writing. He also attempted the Translation of the New Testament into Irish about the Year 1573; but his design was prevented by a horrid further committed on him in 1585.

John Kerney, Treasurer of St. Patrick's, Dublin, was educated, as was Walsh (his Contemporary and intimate Friend) at Cambridge. He writ a Catechism in Irish,

In Descript.
Hib. cap. 7.

Ibid. cap. 7.

Cent. 9. tit.
46.

Descript. Hib.
cap. 47.

Ibid.

Irish, which was the first Book I find printed in that Character. He also translated into *Irish* the New Testament, which is extant in Manuscript. He died about 1600, and lies buried in St. Patrick's, Dublin.

Richar Stanihurst, of Dublin, was educated some time in University College in Oxford, where in his younger Years he writ *Commentaries* on Porphyry; which he published at London, in 1570. Afterwards he writ in Latin, four Books of the *Affairs of Ireland*, which together with an Appendix, out of Giraldus Cambrensis, and some Annotations, he published at Antwerp in 1584. Also *The Life of St. Patrick*, printed there in 1587, and *Hebdomada Mariana*, printed there in 1609, and a few Years before his Death, *Hebdomada Eucharistica*, printed at Down in 1614. He writ in English, *A Description of Ireland*, dedicated to Sir Henry Sidney Lord Lieutenant of Ireland, extant in Holinshead, and perhaps some other things which I have not seen. He died very old at Brussels, in 1618, Chaplain to Albert Arch-Duke of Austria, as appears from Aubertus Miraus.

Thady Dowling, Treasurer, afterwards Chancellor of Leghlin, an excellent Canonist, writ *Short Annals of Ireland*, and *An Irish Grammar*, with some other things, about 1598. He died at Leghlin in 1628, Aged 84.

I have designedly omitted the Writers of our Age, to avoid the suspicion of Flattery, many of whom are living, and continue writing, and are well known to the Learned.

CHAP. XIII.

Biographers of an uncertain Age.

I Come now to the Biographers, whose times I could not yet learn by inquiry, yet I suspect that many of them lived about the 8th Century. I have added the beginning of almost every Book, and the time wherein the Saints lived, whereby the Authors's Ages may be more easily discovered.

The Writers of *St. Patrick's Life* in three Books, but the beginning is wanting. There are two other Anonymous Writers of his Life, with the Reverend Arch-Bishop Usher in Manuscript, beside that ancient One written in *Irish*, one begins Patrick, who is also called Succet, the other *The Glorious Confessor Patrick*. St. Patrick died the 17th of March, 492.

The Ancient Writer of *St. Bridget's Life* in two Books, which begins, There was a Glorious King in Ireland namely Felimid, commonly called Feidlimid Irachtiuar, for the many Laws he made in his Kingdom of Ireland. Another Writer begins thus, A certain Noble Man of Leinster, called Dubthach; and another thus, I constrain me, Brethren, to commit to writing, for the Information of the Learned, the Virtues and Miracles of the Virgin Bridget, of Holy and Blessed Memory. St. Bridget died the 1st of February, 521 or 523.

The Writer of the Life of St. Columba, Abbot of Hy, begins, The Reverend Priest Columba the most Religious Abbot of many Monasteries. St. Columba died the 9th of June, 597.

The Writer of the Life of St. Edan, or Moedoch, the first Bishop, or as this Anonymous Writer delivers, Arch-Bishop of Fernes, begins, There was a certain Noble Man in Conaught named Sethna, and his Wife's name was Ethne, of the Seed of Amlaigh. Another Ancient Writer of his Life begins, There was a certain Noble Man in Ireland named Senia, having to Wife Ethne: both very ancient Authors. Edan died the 31st of January, 632.

The Writer of the Life of St. Brendan, Abbot of Clonsfert, begins, St. Brendan, Son of Finlocha, mentioned before in the account of St. Brendan. Another Writer begins, There was a Man named Brendan, of an Holy Life, who, as the shining Morning star, drove away the Darknes of Sin from the hearts of many People. Brendan died the 16th of May, 577.

The Writer of the Life of St. Coemgen, or Keivin, the first Abbot, or as others say, Bishop of Glendelach, begins, *There was a Man in the Province of Leinster, which is the fifth part of Ireland, a Plebeian of Dalmachischoeb, which is the East part of Leinster, bounded by the Sea, whose name was Coemlog. Another thus, brethren, the Holy Festival of the Glorious Abbot Caymgin, is now to be celebrated.* There is extant also a very brief Description of his Life, which begins, *There was born in Ireland. St. Coemgen died the 3d. of June, 618, or 621.*

The Writer of the Life of St. Moling, the 2d Bishop of Fernes, begins, *Of the South part of Ireland, which is called Kenselach: Another begins, The Holy Prelate and Prophet of God, Dayrtell, who is otherwise called Moling. St. Moling's Festival is kept the 17th of June. I do not find when he died, unless he is the same with Moling Luacre, whom Tigernach informs to have died in 696.*

The Writer of the Life of St. Fintan, Abbot of Clonenach, begins, *St. Fintan, son of Crumthin, came from the borders of Leinster. St. Fintan died the 17th of February, 603.*

The Writer of the Life of St. Senan, Bishop of Iniscatty, begins, *Senanus born of Noble Parents. St. Senan died the 1st of March, 544, the same Day that St. David the Patron of Wales died.*

The Writer of the Life of St. Mocoemog, Abbot of Liath, begins, *The ever blessed Abbot Mocoemog, of the Province of Connaught, is descended of the Sept of Conmacne, by the Father's side. St. Mocoemog died the 13th of March, 656.*

The Author of the Life of St. Finan of Munster, Abbot of Ceanhetich, begins, *There was a Man of a Holy Life. Another Author thus, St. Finan was born of the Sept called Corcudubne. St. Finan was Contemporary with St. Brendan of Inisfert, and they say he died the 7th of April; but the Year I find not.*

The Author of the Life of the Abbot St. Ruadan, begins, *St. Ruadan of Noble extraction. He died the 15th of April, 584.*

The Writer of the Life of St. Cronan Bishop, otherwise called Abbot of Roscrea, begins, *The Glorious Abbot Cronan, born in Munster, whose Father's Name was Cronan. Cronan died the 28th of April. He flourished in 580.*

The Writer of the Life of St. Congall, or Comgall, the first Abbot of Bangor, begins, *The Blessed and Holy Abbot Comgall, born of a Noble Family of the Ards, his Father's name was Setneus, his Mother Briga. St. Congall died the 10th of May, 600.*

The Writer of the Life of St. Carthag, the first Bishop of Lismore, begins, *The Renowned Soldier of Christ. St. Carthag died the 14th of May, 637.*

The Writer of the Life of St. Declan the first Bishop of Ardmore. The beginning is wanting in my Notes; but from the close of that Work it appears that the Writer lived not long after St. Declan, where we have these words, *His old scholars acquaint us that a great Army was wont to Rendezvous in his Precincts.* Declan's Festival is kept the 24th of July.

The Writer of the Life of St. Kiaran the Elder, the first Bishop of Saiger, begins, *The most Blessed Bishop Kiaran, the first Fruits of the Saints of Ireland. Another Writer of his Life begins almost after the same manner, The Blessed Priest Kiaran, first Begotten in the Faith of Christ among the Irish. This Kiaran's Festival is kept the 5th of March. He lived the same time with Declan and St. Patrick.*

The Writer of the Life of St. Molua, or Lugid, begins, *The most Blessed Abbot Lugid descended of Gentile Parents, had to his Father Carthar, &c. St. Molua died the 4th of August, 609.*

The Writer of the Life of St. Canic, Abbot of Aghavo, begins, *The Holy Abbot Canic, of the Sept of Connath-duinnegemin, which is the Northern part of Ireland. Another Writer begins, St. Kynnic, of the Sept of Corcudaland in the North of Ireland: His Father was the Famous Poet Laidec, his Mother's Name Melda. Canic died the 11th of October, 600.*

The Writer of the Life of St. Munnu, or Fintan, begins, *There was a Man of a Holy Life named Munnu, of an Illustrious Family in Ireland, to wit, the Neils, whose Father's Name was Tulcan, his Mother's Fidelmia. St. Munnu died the 21st of October, 635.*

The

The Writer of the Life of St. Colman Ela begins, *There was a Man of a holy Life named Colman, Son of Benigne, of the Family of Neil: He had the name Ela, from a Wood so called.* St. Colman Ela died the 26th of September, 611.

The Writer of the Life of St. Barr, or Finbarr, the first Founder and Bishop of the Church of Cork, begins, *The most Holy Elect of God, and most worthy Priest Barr, was born of the Sept called Ibruin Ratha of Conaught.* St. Barr flourished in 600. His Festival is kept the 27th of September.

The Writer of the Holy Bishop Ad's Life begins, *The Holy Bishop Aid, Son of Brichie, a Branch of the Family of Neil.* St. Ad, or Ed died the 10th of November, 589.

The Writer of St. Albe's Life, begins, *Bishop Albe, the most Blessed Father and Patron of Munster, next to St. Patrick.* Another Writer of his Life begins *Helve, the most Blessed Bishop of Ireland, a second Patrick, born in the East part of that Country, called Anyeliach.* St. Albe died the 12th of September, 527.

The Writer of the Life of the Abbot St. Abban, who lived at the same time with St. Brendan, and died the 16th of March, or as others say the 27th of October, but I don't find the Year. The beginning of the Life is wanting in my Notes.

The Writer of the Life of Kiaran the Younger, the first Abbot of Clonmacnoise, begins, *The Abbot Queran, a Glorious Saint, was descended of Boetius and Darercha his Parents.* St. Kiaran died the 9th of September, 549.

The Writer of the Life of St. Flannan, Bishop of Killaloe, begins, *There was a Holy man named Flannan, whose Life shined like a burning Lamp in the Church Militant, by his Acts of Faith and Charity.* St. Flannan flourished in 639, in which Year they say he received Consecration from Pope John IV.

The Writer of the Life of St. Furse, begins, *There was a Man of a Holy Life named Furse, of Noble Extraction, but more Noble for his Faith.* The Author is ancient, being cited by Bede in his Ecclesiastical History; but 'tis doubtful whether he was an Irish or a French Man. St. Furse's Festival is kept the 26th of January.

The Writer of the Life of St. Baithen Abbot of Hy, begins, *The Reverend Father Baithin, from his Youth, was diligently instructed in the Word and Discipline of God, by the most famous Abbot Columba.* Baithen died the 9th of June, 599, aged 66.

The Writer of the Life of St. Finian, Bishop, or Abbot of Clonard, begins, *There was a Noble Man in Ireland, named Fintan, lineally descended from the Son of Rudrayth.* St. Finian died the 12th of December, 552.

The Writer of the Life of St. Colman, Bishop of Dromore, begins, *The most Blessed Colman, Bishop of Dromore, born of a Sept in the Ardes.* St. Colman lived in 600. His Festival is kept the 7th of June.

The Writer of the Life of the Abbot St. Berach, begins, *Among other Instances of the Power of God.* St. Berach lived in 630.

The Writer of the Life of St. Molais, otherwise called Lasarian, Abbot of Devenish, begins, *After that, by the Grace of God, working thro' the Preaching of St. Patrick, the Darkness of Infidelity was Dispelled from Ireland.* Lasarian died the 12th of September, 571.

The Writer of the Life of Ende, Abbot of Arran, begins, *The wonderful God whose Almighty Power is visible in his Saints, hath sent this most Religious Man the Abbot Ende, as a Star to enlighten this dark World.* St. Ende lived about 490.

The Writer of the Life of St. Fechin, Abbot of Four, begins, *The Holy and Reverend Abbot St. Fechin, Illustrious for a Noble Parentage.* His Father was Kelcharnan, his Mother Lairea. St. Fechin died of the Jaundice, the 20th of January, 665; but this Author is not very ancient, for he mentions the coming of the English into Ireland,

The Writer of the Life of St. Mochua Ballu, begins, *There was a Man named Mochua, Son of Lonand, famous for his Extraction, being descended of Lugne in Conaught. Mochua died the 24th of December, 638, Aged 90 Years.*

The Writer of the Life of St. Tigernach, Bishop of Cluana-cois, now Clones, in the County of Monaghan, begins, *The Venerable Prelate Tigernach, descended of the Blood Royal of King Echach. St. Tigernach died the 4th or 5th of April, 549, or 550.*

The Writer of the Life of St. Columba, Abbot of Tirdaglass, begins, *St. Columba, called the Son of Crimthayn, born of a Noble Family in Leinster. St. Columba died, some say in 550; but more truly, according to the Writer of his Life, the 13th of December, 552, the same Year in which St. Finian of Clonard died.*

The Writer of the Life of St. Samthan, Abbess of Clonbrone, which begins, *The Holy and Venerable Virgin Samthana, descended from an Ulster Sept; her Father was Dyamran, her Mother was called Columba. St. Samthan died the 19th of December, 739.*

The Writer of the Life of the Holy Bishop Boetius, begins, *The Holy Father and Elect Priest of God, Boetius, born of Honourable Parents. St. Boetius died the 7th of December, 518.*

The Writer of the Life of St. Athraeta, a Virgin, who lived about 490. Beside these we have many Lives of Irish Saints, in the lesser Book of the Servants of God, by John Vicar of Tinmouth, called *Sanctilogium*; which John Copgrave afterwards transcribed, under whose Name they are extant, printed at London in 1516. John Tinmouth lived in 1366. His Manuscript is in the Cottonian Library; but I doubt whether they be his own Works; for 'tis credible that he wrote them out of Irish Authors, or that he published them, changing only the Stile of the Author. There we have, besides the Lives of St. Patrick, Columba, Bridgit, Piran, (the same with our Kieran the Elder) Brendan, Finan, Furse, and Cuthbert, of whom before, also the Lives of Foilan, Indract and his Fellow Martyrs, Tathey, Fiacre, Osmana, Modwen, Benigne and Columan; but of those Authors and their Country, I will not take upon me to determine

The End of the First Book.

K

OF

OF THE
WRITERS
OF
IRELAND;
THE
SECOND BOOK.

CHAP. I.

Foreign Writers who had Preferment in Ireland, from the Year of our Lord 400, to the Coming of the English under Henry II.

De gestis
Britan. M. 3.

Vit. S. Patri-
cii, c. 25.

M. S. in Bi-
blioth. Cotton.

Vid. Usser de
Britan. Eccl.
Prim. c. 16.
I. de Scr. Ec.
Biblio. Univ.

Cent. 14. n. 7.

Palladius came into Ireland in 431, being sent by Pope Celestine as well to propagate Christianity, as to root out the Pelagian Heresie then spreading in Ireland: But returning to Rome, after he had taken much pains in the Execution of his Office, he died among the Picts. The same Year Prosper Aquitanus, Bede, Marian, Florence of Worcester, Sigebert and others deliver, that Palladius was sent by Pope Celestine to the Scots believing in Christ. It seems clear to me, that by the Scots are not meant those of Albany, but of Ireland, at that time commonly called Scots. Nennius, an old Author who lived in 855, says expressly, that Palladius being gone out of Ireland, came into Britain, and died there in the Land of the Picts: Which Joceline the Monk of Farnes confirms, saying, that the aforesaid Pope had sent before him (speaking of St. Patrick) another Doctor, namely, Palladius, to preach the Gospel to the Irish. And a few Lines after, But the Irish disbelieving his Preaching, and obstinately opposing the same, he departed from their Country; and designing for Rome, he died in Britain, within the Borders of the Picts. To these agree John Tinmouth in the Life of St. Patrick; and the same may be gathered from his Life written by Probus, as also out of Prosper, Palladius his Contemporary, who in a Book against John Cassian (speaking of Celestine) saith, He having appointed a Bishop for the Scots, while he studies to preserve the Roman Island (to wit, Britain) in the Catholick Communion, gains also a Barbarous Island to Christianity. Where he distinguishes the Island to which Palladius was sent from Britain, of which Modern Scotland is part. Bale confounds our Palladius partly with Palladius the Gallatian, Bishop first of Helenopolis, then of Aponia, and partly with Palladius Bishop of Amasea. Trithemius and Gesner ascribe to him a Book of The Life of St. John Chrysostom; but the Author of that Book was George Bishop of Alexandria, not Palladius, as the Learned Bishop Usser makes appear. Bale adds (out of his own Head, as 'tis thought) that he also writ a Book

of IRISH WRITERS.

against the Pelagians, *Homilies, Epistles to Celestine*; besides those he formerly published in *Greek*: By which, perhaps, he means the *Historia Laufraca*, which is the Work of *Palladius the Gallatian*, not our *Palladius*. He died among the *Picts* in his return to *Rome*, the 15th of *December*, 431, the very same Year that he came to *Ireland*: So 'tis generally reported. But in my *M. S. Annals of Innisfall*, 'tis said that he continued there one Year, and rested in *Christ* in *Britain*. *Tirechan* suggests that he suffered *Martyrdom* there. *Boethius* relates, that in 1494 his Reliques were Honourably Interr'd in a Silver Coffin at *Fordun*, by *William Schewes* Arch-Bishop of *St. Andrews*.

In vit. S. Patr.
Hist. Scot.
fol. 128.

St. Patrick, born at *Kirk-Patrick* in *Scotland*, deservedly-called the *Apostle of the Irish*; writ, or is reported to have written, *Of the three Habitations*; or of the *Jays of the Elect*, and of the *Pains of the Damned*, extant in the 9th Tome of *St. Augustine's Works*, to whom some ascribe it: It begins thus, *There are three Habitations under the Observance of Almighty God, Heaven, Earth and Hell*. The Book called *The Charter of St. Patrick*, or of the *Antiquities of Avalon*, now *Glastonbury*, which begins: *In the Name of our Lord Jesus Christ, I Patrick, a mean Servant of God in the Year of his Incarnation 425* (in another Copy 430) *Legate of the most Holy Father Celestine in Ireland*. 'Tis extant in *Bibliotheca Patrum*, published at *Cologne* in 1618, in the close of the 5th Tome: But 'tis accounted spurious, and the Work of a later Age, as well for the *Ara* annex of *Christs Incarnation*, which was not us'd in *St. Patrick's* time; as also for the *English Saxon* Names which are there given the *Friers* who are said to have succeeded the *Disciples of St. Phagan and Ditruvian*. *St. Patrick's Confession*, a *M. S.* in the Library of *Sarum* in *England*, which begins, *I Patrick a Sinner: A Monitory Epistle to Corotic, or Ceretic: A Welsh Primer*, which is a *M. S.* also: *A Book of Proverbs in Irish: A Monastick Rule: The Abuses of the Age*. This seems (says *Colgan*) to be that Treatise which in the 9th Tome of *St. Augustin's Works*, pag. 395, is Intituled, *A Book of the Abuses of the Age*; it begins thus: *The first degree of Abuses is if a wise Man and a Preacher be without good Works, and does not live unto what he teacheth, &c.* An account of his own *Life and Actions*, 1 Book. There are extant the *Canons of a Synod* he held, and of another held by him and *Auxilius* and *Ifferninus*, among the *British Councils* lately published by *Sir Henry Spelman*: And of these *Canons* and others, which perhaps are lost, must *Joceline* be understood, where he says that *Patrick* writ a great Volume called *Canoin Phadrug*, i. e. *Patrick's Canons*. *Cambrensis* mentions his *Prophecy of the Affairs of Ireland*. There are published also in a compleat Volume, besides a *Testament*, which goes under his Name, some *Colloquies in Irish*, relating to the *Affairs of Ireland*, in which *St. Patrick, Coile* and *Oisen* are brought in discoursing together, but the Work is of later times. *Bale* adds, that *Patrick* writ the following Books, *A Progress through Ireland: The History of Ireland out of Ruanus: The future state of the Elect*; the same, I suppose, with that of the *three Habitations: Abjectoria* 366. *Nennius* calls them *Abgetoria* 365, or more: *A Book of Sermons*, one of which was reserved sometime in the Library of the Monastery of *Sion* among the middle *Saxons in England*, as appears from the Catalogue of Books of the said Monastery, but is not now to be found: *An Epistle to the Inhabitants of the Isle of Avalon: Many Epistles to the Irish Churches, and to his Britains*, mentioned by the Anonymous Writer of his *Life*. *Tirechan*, an ancient Writer of *St. Patrick's Life* not published, tells us what we may understand by *Abjectoria* above mentioned, by comparing the following places together. *St. Patrick* (says he) *baptized Men daily, and taught them Letters and Abgetoriae*. Again, *He founded also the Church I car-dagri, and another Chuach Iniwinig Thuaithe; and writ the Elements for Cer-nus*. Thus much in the first Book. Afterwards in the second Book there are these words: *And lo, a certain person came to them named Mac Dregin, with his Sons, and asked Baptism of Patrick; and he blessed him and his Sons, and chose of them named Erca, and writ the Elements, and blessed him with the Benediction* (perhaps he means of a *Presbiter*.) P. C. Also after he had baptized one *Hinn*, he writ the *Abgetoriae* for him, and blessed him with a *Bishop's Blessing*. Whence I think

Boston Bu-
rius lib. de
Script. Eccl.

Jocelin. vit.
Patr. c. 150.
id. ch. 185.

Tom. 2. Tri-
ad. Thaum.

Vit. Patr. c.
185.

Hib. Expug.
l. 2. c. 32.

think it appears, that the *Abgetoria* of *Nennius* (miscalled by *Bale* *Abjectoria*, signifie the Alphabet or A, B, C, which *St. Patrick* wrote and taught; and that *Bale* and his Followers were mistaken, who reckon those *Abjectoria* among *St. Patrick's* Works. *St. Patrick* passed hence to a state of Immortality the 17th of March, 492, Aged 120; having long before his Death resign'd his Arch-Bishoprick.

This Hymn, together with *St. Patrick's* Works, are published by *Sir J. Ware* at London in 1656.

S. Secundine, or Bishop *Secbnull*, commonly called *S. Scaghlia*, Son of *Reftin-tus* a *Lombard*, and *Darerca* Sister to *St. Patrick*, composed an Hymn in Praise of *St. Patrick* the same Year that he died, which begins, *All ye that love God fear the Holy Merits of that Blessed Man in Christ Tishop Patrick*. *Joceline* of *Furness* mentions this Hymn. He came into *Ireland* about 439. So we read in the *Ulster Annals*, An. 439, *Secund* (or *Secundin*) *Auxilius* and *Isernine* are sent into *Ireland* with an Episcopal Power to the assistance of *Patrick*. He died the 27th of December, 448, at *Dunshaghlun*, a Village so called in the Diocess of *Meath*, and was there buried in his Church, being 75 Years of Age. See more of him in *Joceline*.

Cap. 176, 177.

Joceline, cap. 186.

St. Mel, or *Mel* the *Britain*, Nephew to *St. Patrick* by his Sister *Darerca*, the first Bishop of *Ardagh*, writ a Book of the *Virtues and Miracles* of *St. Patrick* then living. He died at *Ardagh* the 6th of February, 487, according to the *Ulster Annals*, in which Year is set down, *The Rest of the Holy Bishop Mel* in *Ardagh*.

Ibid.

Luman a *Britain* also, and Nephew to *St. Patrick* by his Sister *Tigrilia*, Bishop of the Church of *Trim* in *Meath*, writ, as appears also from *Joceline*, *The Acts of his Uncle St. Patrick*. See more in *Joceline*, Cap. 39, 50, 51 and 52. His Festival is kept the 11th of October.

Ibid.

Another Nephew to *St. Patrick*, called also *Patrick*, composed the *Life of his Uncle*. *Joceline* says, that going for *Britain* after the Death of his Uncle, he died, and was Honourably Interr'd in *Glastonbury* Church.

Cent. 1. n. 5.

Gildas Albanus (whom *Bale* calls a Disciple of *St. Patrick*) descended of Royal Race among the *Britans*, having for some time Preached Christ in *Ireland*, and govern'd the Church of *Armagh*, upon the news of his Brother *Howel* being slain by King *Arthur* in Battel, returned into *Britain*, and about the Year 508 was reconcil'd to the King. In the Abby of *Lancarvan*, by perswasion of the Abbot *Cadoc*, he taught School. The Year following he went thence to the Isle *Ecbni*, and leaving that soon after, for fear of the Pirates of the Isle of *Orkney*, went to *Glastonbury*; near which place, at the Bank of the River *Avon*, he built the Church dedicated to the *H. Trinity*; where he spent the remainder of his Life in Solitude. He died the 29th of January, 512; and his Corps being carried to *Glastonbury*, was there Interr'd. He writ, according to *Bale*, *A Book of Commentaries on the 4 Gospels*: Of the first *Inhabitants of the Island*: *A Book of Prophecies in Verse*: *A Book Intituled, De sexto cognoscendo*: Another on the same Subject: *An History of the British Kings*: Of the *Victory of Aurelius Ambrosius*: *The Acts of Germanus and Lupus*; and some other things. 'Tis reported that in *Lancarvan* Abby he left a *Book of the 4 Evangelists under his own Hand Writing*; whence (I suppose) *Bale* takes occasion to make him the Author of *Commentaries on the Evangelists*. Of his Prophecies *Buchanan* writes, "That those which went under his Name were so ridiculous in their Words and Sentences, so impolish'd and uncorrected in their whole Composure, that no one of Sence can believe *Gildas* to be their Author. *Geofry of Monmouth* quotes his Books of the *Victory of Aurelius*, and *The Acts of Germanus and Lupus*, in whose time they seem to have been extant: And says moreover, that *Gildas* translated the *Mulmutine* Laws out of *British* into *Latin*, but King *Alured* turned them into *English*.

L. 2. c. 1.
L. 3. c. 2.
L. 1. c. 13.

Mocley (by *Joceline* called *Mocchey*) a *Britain*, leaving his Parents and Native Country, went to *Ireland* for Christs sake, and was made Bishop of *Louth*. He writ an *Epistle* with this Inscription, *Mocley a Sinner, Priest, and Disciple of St. Patrick, wishes you Health in the Lord*: And according to *Bale*, *Prognosticks of Nativities*. He seems also to have composed some other things, for he is the Person (I suppose) whom I find thus quoted in the *Ulster Annals*, Anno 471. The first

Prey of the Saxons from Ireland, as Authors affirm, was in that Year taken, as *Mackey* relates, so I find in the Book of *Cuanach*. *Bale* and his Followers do shamefully confound this *Mackey* with *Buchiar*, mentioned by *Gennadius*, whose Epistle to *Yannarius* touching the receiving of Lapsed Persons into the Church, is extant. *Dempster* feigns that *Bacchiar*, surnamed *Maccey*, writ a Book to Pope *Leo I.* in Defence of Travel, or Pilgrimage.

Machute, or *Maclove*, a Britain, Disciple of St. *Brendan* of *Clonfert*, and his Fellow Traveller, lived in 550. Leaving Ireland, he went to * *Aletha* in *Bretagne*, which for many Years past, the former Name being antiquated, is called from its Patron, *Maclove*, and commonly St. *Malloes*. When he had presided Bishop there he was forced from his Bishoprick by the Citizens, and went to *Saintes*, where he was honourably received by Bishop *Leontius*: A few Years after he died, being above 100 Years old. He was eminently learned, says *Bale*; and is said to have left some Epistles to Posterity. But *Dempster* adds out of his own Head, that *Machute* writ Of the Fortunate Islands: Epistles to the Brittish Churches: Epistles to *Brendan*: The Orders of his Church: And affirms that those Orders are still kept at *Aletha* in *Bretagne*. Some erroneously make him an Irish Man. *Hugh Kirkestid*, a Cistercian (who lived in 122) calls him *Machittus*, a Monk, and Bishop of Ireland, who is reported to have raised a Giant from the Dead, and baptized him; and for seven Years to have accompanied *Brendan* in his Navigation, where (perhaps) instead of *Machittus* is to be understood *Machutus*. *Siebert* of *Glenblours* says, he was born near the Coast of the Brittish Sea; that his Father's name was *Guent*, a Nobleman, and Founder of the City *Guincaastle*, &c. as appears from *Surius* at the 15th of November. Hence (I suppose) *David Camerarius* gathers, that he was born of Honourable Parents in Scotland, to wit, of the Lord of *Guincaastle*, and his Mother a Countess named *Darnall*: But how truly let others judge.

Gildas of *Bannesdown*, or *Blascamore*, came out of Britain into Ireland about the Year 566, being invited over by *Amirach* (or *Aimmer* and *Aimmerich* Son of *Setnai*) King of Ireland; but after he had Preach'd the Gospel there a little while, King *Amirach* being slain in 568 or 569, he returned to his Native Country, where the Year following he died, in the 50th Year of his Age. He writ, according to *Bale*, One Book of the Destruction of Britain: One Book of the Clergy of his own time, beginning thus, Britain hath Priests: One Book of sharp Sermons, which begins thus, *Isaiah the Prophet saith, Woe to you*: An History which begins with these words, *Alboin King of the Lombards*, One Book of the Immortality of the Soul, and some other things. But here I take notice, that the second Work which *Bale* after his manner ascribes to him, is not any distinct Work, but only part of that Querulous Book of the Destruction of Britain. *Ponticus Virunnus* in the 4th Book of his Brittish History says, that *Gildas* writ some Books of Epigrams, and a Poem called *Cambre*; and in the end of that Book plainly distinguishes him from another *Gildas* (to wit, of *Albany*) who writ of the Victory of *Aurelius Ambrsius*. *Bale* ascribes those Poetical Works to a Welsh *Gildas* (some feign'd Person, I suppose) whom he affirms to have flourished in the 60th Year of Christ: but I can't take them for the Works of any other than our Brittish *Gildas*. The most learned Arch-Bishop of *Armagh*, in his Antiquities of the Brittish Churches, shews that *John Philip Parey* and others had erroneously ascrib'd to this *Gildas* the Comedy Intituled, *Aulularia*, or *Querola*, falsely father'd upon *Plautus*. This *Gildas* is confounded with the former (of *Albany*) by the Author of his Life. His Nativity is celebrated in Britain on the 24th of April, as *John Molan* observes in his Martyrology.

Bishop *Agilbert*, a French Man, continued some time in Ireland for his better understanding the Scripture: From thence he went into England, and was some time Bishop of the West-Saxons; afterwards he returned into France, and accepting the Bishoprick of *Paris*, he died there aged and full of Days, as we learn from *Bede* in his 3d Book, Ch. the 7th. *Bale* says (from what Author I know not) that *Gildas* the Abbess writ against him One Book for the Observation of the ancient Rites. And *Dempster* takes occasion from hence, perhaps, to feign that *Agilbert* writ a

L

Voluminous

Cent. i. n. 46.

Cat. Illus. vir.

Hist. Ec. Scot.
l. 2. n. 163.

* 'Tis called
Aletum in the
ancient Noti-
tia Rom. Imp.
Molan. Nat.
S. S. Belgii
ad 15 Nov.

Cent. i. n. 36.

De Scotor.
Forud, &c.
l. 3. p. 198.

Badonicus.

Ulster Annal.

Cent. i. n. 34.

pag. 557 &
143.

Cent. i. n. 30.
Hist. Ec. Scot.
l. 1. n. 49.

Voluminous Book for correcting the Error in the Observation of Easter. 'Tis certain, that in Bede there is not a word of either of these Books, though he very copiously treats of the Synod held in the Monastery of *Whitby* in the Year 664 (at which *Hildas* and *Agilbert* himself were present) concerning Easter, and the shaving of the Crown.

L. 3. c. 27. &
L. 5. c. 23.
Cent. 8. n. 91.

Egbert, a Noble Man also of *England*, applied himself to the Study of the Holy Scriptures in *Ireland*; and from thence went to the Island of *Hy*, where on the Day of *April*, being *Easter Day*, in 729, he died, at 90 Years of Age, after he had taught the Monks of *Hy* the Apostolick manner of keeping the Feast, as Venerable *Bede* informs us. He writ, according to *Bale*, one Book of the Customs of the Catholics: One Book of the Observation of Easter: A Book of Sermons: and some other things; but we have only his word for it.

L. 1. Viri
Willibrordi.

Willibrord, an *English Saxon*, Arch-Bishop of *Utrecht* in *Holland*, was twelve Years studying (says *Alcuin*) among the greatest Masters both of Religion and Theology in *Ireland*, designing to be a Preacher of the Gospel to many People. And in the beginning of his second Book:

*Fam'd Willibrod came from the Western Clime
To see blest France in good King Pepin's time,
Whose Wit with Virtue, Love with Wisdom plac'd;
His Speech and Mind, his Mein and Actions grac'd.
Britain's kind Soyl did give him Birth and Parts,
But Learned Ireland taught him Sacred Arts.*

Cent. 2. n. 5.

He writ, according to *Bale*, a Book of his Travels: One Book of Ecclesiastical Canons: Also Homilies, and many Epistles. He died (according to *Gaspar Bruch*, who erroneously makes him an *Irish Man*) in 739; according to others, in 736; in the 81st Year of his Age, and lies buried in the Monastery of *Epternach*, Founded by himself. His Will is extant in *Scribanius's Antwerpia*, and in *Mirani's* his Account of the Netherlands. *Dempster* and *Camerarius* reckon him among the Scotch; but, doubtless, they are in the wrong.

See Arch-Bishop
Usher's
vet. Hib. Epist.
recens.
p. 154.

One *Gildas* lived in 820: He was born in *Wales*, but nevertheless of Scottish-Irish Descent, and studied among those People, as *Bale* out of *Leland* delivers. He writ, according to *Bale* and his Followers, One Book called *The Breviary of Gildas*, which thus begins: *From the beginning of the World to the Flood*: One Book of the Wonders of *Britain*, beginning thus, *The first Wonder is a Lake*: Of the first Inhabitants: One Book of *King Arthur*: One Book of his unknown Sepulchre: One Book intitled, *De esse periculo*: One Book of the Soldier, of a Lion: One Book of the Soldier, of a Chariot: One Book of *Percivall and Lancelot*: One Book of *Galguan and others*; with many other things: Thus *Bale*. But the first Work is the same which in truer Copies is ascribed to *Ninnius the Briton*. His Book also of *Computation* is in Manuscript in the *Cottonian Library*, consisting of 99 Chapters, which he dedicated to the Monk *Raban*, afterwards Abbot of *Fuld*. Here is further to be noted, that the Work of *King Arthur*, ascrib'd to him by *Bale*, seems more truly to belong to the former *Gildas*: The same thing *Giraldus Cambrensis* teacheth us in his *Dispraises of Wales*, Chap. 2. "Of the true *Gildas*" (says he) who writes such *Invectives* against his own Nation, the *Britains* report "that he writ them being offended with *King Arthur* for killing his Brother the Prince of *Albany*; and for that reason he threw all the famous Books he had written of the Life and Actions of *King Arthur*, and of the Praises of his own Nation (upon the News brought him of his Brother's death) into the Sea" which is the reason you find nothing expressly delivered in any Authentick Writings of so great a Prince. Thus he.

Alphonf. Ci-
acon. Vir.
Pontif. Rom.

John Paparo, a *Roman* by Birth, was Cardinal, Priest, and Legate from *Pope Eugene III.* to *Ireland*. I find the Titles of two Canons published in a Synod of the Arch-Bishops and Bishops of *Ireland*, which he held at *Kelis*, the first against *Simony and Usury*; the second for paying *Tythes*. See the Names of those Bishops in the

the Antiquities, Ch. 16. The Cardinal having finish'd his Negotiations, returned to Rome by the way of Scotland: If we believe *Dempster*, he writ one book to the Scottish Church. *John Alan* Arch-Bishop of Dublin, hath this Note in his Register, *John Paparo*, while he was in Ireland, had Subsidies given him from all the Churches of the Provinces, to wit, the hundredth part of each benefice.

Gilbert, a Cistercian Monk of St. Mary's Abby of _____ in Lincolnshire, by Command of *Stephen King* of England, came over to Ireland with *Owen* an Irish Soldier. There they began to build a Monastery, cohabiting together for two Years and a half: *Gilbert* was chief Manager within doors, but the Soldier was Procurator and Solicitor in all things abroad, and a most faithful Interpreter. This *Gilbert* (afterwards Abbot of *Basingwerk* in *Flintshire*) hath writ a Description of *Owens Vision* in *Patrick's Purgatory*, as appears from *Wendover*. But, says he, by the Industry and Diligence of this Monk, this Soldiers Experience was committed to writing. He lived in 1152. See more of him in *Roger Wendover*, whose History till the Year 1235, is published in *Matthew Paris*, to whom it is falsely ascribed.

Hist. Eccl.
Soot. l. 15.
n. 1024.
Fol. 111. a.

C H A H. II.

Girald Barry, commonly called *Cambrensis* (whom some erroneously named *Silvester Girald*) born in *Pembrokeshire*, of a Noble Parentage, his Father *William de Barry*, his Mother *Angareth* (Daughter of *Nesta*, the Honourable Daughter of *Refus Prince* of South Wales, Son of *Theodore*) as he writes himself of his own Family. He was first made Arch-Deacon of *Brechin*, afterwards of St. David's, by his Uncle *David*, Bishop of St. David's; but in 1185, he was sent over to Ireland, by *Henry II.* King of England, with his Son *John*, to whom he was appointed Secretary, where *John* offer'd him the Bishopricks of *Ferns* and *Leghlin*, or one of them, for they were both vacant at the same time; but he refused the Offer, and bent his mind to compleat his Works of the Topography of Ireland (or of the Wonders of Ireland) and the History of the Conquest of Ireland. He began these while he was in Ireland, but finished them after his return to Wales. At length in 1198, *Peter*, Bishop of St. David's, being dead, he was chosen by the Chapter his Successor; touching which affair there happen'd great Contention at Rome, between him and *Geofry* Prior of *Lanthony*, carried on by means of *Hubert* Arch-Bishop of *Canterbury*, in which our *Girald* did at last submit. He writ, according to *Bale*, The Topography of Ireland in four Books, the first words of which are, *It pleased Your Excellency*. The Conquest of the same in three Books, which begin thus, By reason of the Situation of Ireland. The Topography of Wales in four Books, An Itinerary of the same, beginning in this manner, *Because those things which in Britain*. Illustrations of *Merlins*, two Books, the beginning of which is, *Because in the former Book of Merlin*. The Topography of England in four Books, The Distinctions of *Girald*, one Book, which thus begins, *Now for these things, which against the course of Nature*. A Relation of the Sleepers, one Book, beginning, *Decius the Emperor reigned*. Notes on some Works of *Seneca*, one Book. The wonders of the Holy Land, one Book. The Church's Looking-Glass, four Books. Of a Mournful Complaint, beginning, *Quoniam ad Antuarissem*. For returning like for like, one Book, which begins, *He who desires me to look into the Church's Glass*. The Life of *Henry II.*, three Books. The Acts of King *John*, one Book, the first words of which are, *John*, the younger son of *Henry*. To *Stephen* of *Canterbury*, one Book. Of the Instruction of a Prince, three Books, beginning thus, *There is one King over Bees*. On the Scotch Merlin one Book. The Church Jewel, one Book. Triennial Invectives, one Book. Of the misery of Humane State, one Book. One Book of Epigrams. One Book of Verses in Metre. One Book of the Wickedness of the Cistercians. One Book of Epistles and Sayings. A Prophetical History, one Book. The Laborious Works

De vit. sua.
l. c. 2. extat.
in Bibl. Cot.

Works of Girald, three Books. Of Birds and their Nature, one Book. Rhetorical Orations, one Book. Of the Dispraises of the Welsh, three Books. Of the Proeminents of his own Works, one Book. Descriptions of great Men, one Book. The Symbol of the Elect to Mapes, one Book. The Cosmography of the World, one Book. The Chronology of the same, one Book. A Monitory Looking-glass, one Book. A Consolatory Looking-glass, one Book. Invective Epistles, one Book. A Mournful Song, one Book. The Contest of Geofry of York, one Book. Of the Honesty of Clerks, one Book. An Explanation of the Map of VVales, one Book. Of Debtor and Creditor, one Book. Dialogues in Prose, one Book. The Life of St. Ethelbert the Martyr, one Book. The Life of David Bishop of St. David's, one Book. The Life of Caradoc the Priest, one Book. The Life of Remigius of Lincoln, one Book. The Life of Hugh the Carthusian, one Book. Of Monks and Clerks, one Book. Of the Flowers of Philosophers, one Book. Answer to the Invectives of Hubert, one Book. To the Objections of the Envious, one Book. The Itinerary of Baldwin, one Book. Of the Fruit and Defect of Faith, one Book. Of Mahomet and his Wickedness, one Book. For Guy of VVarwick, one Book. An Account of Prerogatives, one Book. Of the Wonders of the World, one Book, and many other things. Thus He. He writ likewise a Treatise of Retractions, which is a Manuscript extant at the end of his Description of the Dispraises of VVales, in the Cottonian Library: Also two Books of his own Life, second of which is imperfect, and a Dialogue of the state of the Church of St. David's; but perhaps 'tis the same with the Book which Bale calls the Laborious VVorks of Girald; for in that Dialogue he gives a large History of the Contest, between him and Geofry Prior of Lanthony, touching the Bishoprick of St. David's, before Pope Innocent III. as we have before noted.

Observations on some of the Works of Girald and others falsely ascribed to him. The Topography of Ireland contains three Books or Distinctions, and not four, as Bale says; as also The Prophetick History of the Conquest of Ireland, is not contain'd in three, but two Books; for Girald himself says, that "he bestowed three Years time to digest the Topography of Ireland, with the hidden Secrets of Nature, in three Distinctions; and that "in two Years time he finished the subsequent Prophetick History of the Conquest of Ireland in two Distinctions. He writ indeed A Prologue to a third Book of Prophetick History, but it seems never perfected the Book it self. Bale moreover makes the Prophetick History different from that which Girald writ of the Conquest of Ireland; but erroneously, as appears from the beginning of the Prologue aforesaid, where he says, "That History got the Name Prophetick, because "he inserted in it the Prophecies of both the Merlins in such convenient places, "as the subject did require. And from thence also, I suppose, Bale pretends that Girald writ, besides the Books of the Conquest of Ireland, one Book on the Scottish Merlin, and one Book on Ambrose Merlin. He says besides, that Girald writ Illustrations of the two Merlins, which begin, Because in the former Books of Merlin; but he is much in the wrong, for those words are taken out of the beginning of the Prologue to the third Book of the Prophetick History of the Conquest of Ireland. The Book of Distinctions, which begins, Now as to those things which contrary to Nature, is the same with the second Book of the Topography of Ireland. The Topography or Description of Wales, consists of two Books; David Powel published the former, Intituled Of the Praises, with Annotations, omitting the latter of the Dispraises; but from thence Bale pretends that he writ three Books of the Dispraises of Wales. The Itinerary of VVales, and the Itinerary of Baldwin, are one and the same, tho' Bale hath reckon'd them as distinct VVorks, and contain not three or four Books as he speaks, but two. 'Tis printed with the said Powel's Annotations, and thus Intituled, The Itinerary of VVales, or an Accurate Description of the Laborious Progress of Baldwin, Arch-Bishop of Canterbury through VVales.

His Descriptions of Great Men are found in his History of the Conquest of Ireland, to wit, of Richard Strongbow Earl of Pembroke, Robert Stephens, Maurice Gerald, and other Heroes; but Bale is the first I can learn, who said that Girald

Prior. Prefa.
in deser.
Cambr.

Consult Illuf.
Arch. Arma.
Ver. Epist.
Hib. Syllog.

had left any distinct Book of their Characters. *Jofias Simler*, in the Appendix to *Gefners* Bibliotheque, hath falſly aſcribed to *Girald* one Book of the Kings of the Saxons, and one Book of *English* Chronicles: He was led into the miſtake by *Bale's* firſt Edition of *British* Writers, but thoſe Books are not mentioned in the ſecond Edition of *Bale*. The Book moreover of the *Iſle of Man*, and of the Life of *St. Patrick*, which are Manuſcripts in the Univerſity Library of *Cambridge*, are none of his, altho' ſome take an occaſion from the mention of them by Doctor *Thomas James*, to aſcribe them to *Gerald*. The Church's Jewel, aſcribed to him by *Bale*, and which begins, *A Troop in the Camps of the King Eternal*, is perhaps the ſame with the Souls Jewel, which *John Cochley* publiſhed, without the Author's Name, at *Ments*, in 1549, they have certainly the ſame beginning.

John Comin, or *Camin*, an *English* Man, Arch-Biſhop of *Dublin*, held a Provincial Synod, the Canons whereof being approved by Pope *Urban III.* his Bull, are extant among the Records of the Cathedral of *Chriſt Church, Dublin*. *Giraldus Cambrenſis* was preſent at this Synod, held in the Church aforeſaid at *Dublin*, in the middle of Lent; from whoſe Life we underſtand that *John Comin* preached a Sermon there the firſt Day, on the Sacraments of the Church, and that " *Albin* the Abbot of *Baltinglaſs*, who was afterwards Biſhop of *Fernes*, and preached the ſecond Day a long Sermon of the Continency of Priests, did at length lay all the blame on the Clergy who came over to *Ireland* from *Wales* and *England*, ſhewing in how great Continency the *Irish* Clergy lived till they contracted Corruption from the poiſonous Converſation of Foreigners. But from thence enſued a ſharp Contention between *Girald* and this *Albin*, of which *Girald* himſelf gives a large account in his Life. *Comin* died the 25th of *October*, 1212, and was buried in *Chriſt Church, Dublin*. *Dempſter* writ thus of him " *John Camin*, born of the Noble Family of the Earls of *Bachan*, is moſt falſly accounted an *English* Man, when I my ſelf have ſeen ſome of his Writings lately at *Paris*, wherein he recommends the Cauſe of his People to Pope *Lucius*, in the Library of *Paulus Petavius* Senator of *Paris*. And *John Fordan*, in his fourth Book, aſſerts that he was deſcended of the Royal Blood, for which reaſon was of great eſteem in that Kingdom. He was at firſt Arch-Biſhop of *Dublin* in *Ireland*, where he built the Church dedicated to *St. Patrick*, as the *Irish* Anna's relate; afterwards he was created Cardinal at *Velitre*, by Pope *Lucius*, as appears from the Authority of *Giraldus*. *Claſonius*, *Onaphrius* and others, have made no mention of him. Without doubt he writ many things. I ſaw in a worthy Library, *A Book of Letters to the Popes*, and another *Book of Letters to divers perſons*, and a little after. He died in 1212, and was buried at *Dublin*. Some think that he was Biſhop of *Dumblane* (in *Scotland*) not of *Dublin*. Thus far, He, who in his Catalogue of the Writers of *Scotland*, every where as he pleaſes, inserts *English*, *Welſh* and *Irish*, and to confirm his Aſſertions very often has feigned Authors, Works, Place and Time.

John Grey, Biſhop of *Norwich*, a Prudent and Learned Man, being conſtituted Juſtice of *Ireland* by King *John*, came over with an Army in 1208; but in 1213, having received Orders from the King, he returned with his Army, to *England* to oppoſe the *French* King, then attempting to invade *England*. At the ſame Year, *R. Wendover*, There came alſo out of *Ireland*, *John Biſhop of Norwich*, with 500 Foot and a great number of Horſe, to the King's Aſſiſtance, who gladly received him. He is ſaid to have written a *Book of Hiſtories* and *Epistles* to divers perſons, with ſome other things. *Poſſevin* ſays that he intituled that Hiſtorical Work *Scala Chronicon*. Afterwards, in 1214, in his return from *Rome*, whither he had been ſent Ambaſſador to the Pope, he died near *Poitiers*. the firſt of November, from whence his Body was brought into *England*, and interred in his Church at *Norwich*.

Ralph Criſtol, Biſhop of *Kildare* in 1223, writ the *Life of Laurence*, Arch-Biſhop of *Dublin*.

John Derlington, Arch-Biſhop of *Dublin* in 1273, writ, according to *Bale*, *The great English Concordances*, *Sermons to both States*, *Scholaſtick Diſputations*, and ſome

Eclog. Oxon. Cantabr.

L. 2. Expugn. Hib. c. 23. d.

Hiſt. Eccl. Scot. lib. 3. n. 348.

Bale Cent. 3. n. 73.

some other things. He died at London in 1284, and was there buried in the Choir of the Church of the Friars Preachers; At which Year thus the Manuscript Annals of the Priory of Dunstable, in the Cottonian Library Doctor John Derlington, Arch-Bishop of Dublin, died in 1284, who was appointed Collector of all the Money granted by way of Subsidy for the Holy Land in the Council at Lyons, and he is reported to have died suddenly, and as it were without making a Will.

John de Dumbleton, a Scholar of the University of Oxford, Arch-Deacon of Meath, and Rector of Kells, died the 18th of November, in 1288, and was there buried, as appears from the Chronicles of the Abby of Hales, in the Cottonian Library. He writ Books of Logick, and Natural Philosophy, which are in Manuscript in Mer-ton College in Oxford.

William de Horham, or Odon (consecrated Arch-Bishop of Dublin, in the Year 1298, in which Year also he died) writ, according to Bale, Glosses on the four Books of Sentences, Questions on the first Book of the Immediate Vision of God, Of the unity of Forms, Scholastick Lectures. Caius adds an Oration in French, of the Kings Right to Scotland. Boston of Bury recites his Works in this order. He writ (says he) upon the first Book of Summs, also Lectures on all the Books of Summs, Of the Unity of Formes, Of the Immediate Vision of the Divine Essence. Possevin erroneously makes him a different person from William de Odon, Arch-Bishop of Dublin.

Li. 4. f. 74.
De Anti. Cent.
p. 224.

CHAP. III.

Thomas Forse, Arch-Bishop of Armagh, writ a Promptuary of Divinity, in three Books; Of Sins in general, Divers Questions, and other things. He abdicated his Arch-Bishoprick the 16th of November, 1311.

John de Bloxam, of Oxford, B. D. and a Carmelite of the Convent of Chester, being made Vicar General of his Order in Ireland, held a Provincial Chapter in the Monastery of Ardee in Louth, where he is said to have instituted many things for restoring Discipline. He writ, according to Bale, On the four Books of the Master of the Sentences, On the Apocalypse, 186 Letters to several Bishops, The Statutes of the Chapter of Ardee, A Book of Sermons, A Book of Questions discussed, and some other things. Returning for England, he was made the 13th Provincial of his Order, in 1333, and died afterwards (as they say) at Oxford.

Cent. 5. n. 22.

Vid. Patr. de
Angl. Script.
n. 536.

Placits
Theologiae.

Robert Eliphat lived in 1334: Some say he was Arch-Bishop of Armagh, but I believe they are mistaken; for during the whole time of Eliphat, I find others possess of the Government of that See: Therefore I omit his Works as impertinent in this Catalogue.

William Powell, Bishop of Meath, is reported to have written on the four Books of the Master of the Sentences, Divinity Decrees, Of the perfection of the Understanding, Of actual Knowledge, Of formal Truth, which begins thus, Whether Truth is a substantial Form. Of Ens Rationis, Ordinary Questions, A Book of Sermons, and other things. He died about the 26th of July, 1349.

Richard Ledred, Bishop of Ossory, writ some Hymns, to be sung in his Church, on the Nativity of our Lord and other Festivals: Also Epistles to the Popes John XXII. Benedict XII. and Clement VI. There are also Synodal Constitutions, published by him. Consult Wadding's Annals of the Minorites, Tom 3 and 4. He died in 1360, and was buried in his Church.

Catal. Archi-
episc. Ebor.
in Bib. Cott.

Robert Waldby, Arch-Bishop of Dublin, afterwards of York, died in 1397, and was buried at Westminster, according to Thomas Stubbes, in a Marble Tomb, with this Epitaph,

Hic fuit expertus in quovis jure Robertus
De VValby dictus nunc est sub marmore strictus,

Sacre

Sacra Scriptura Doctor fuit, & genitura
 Ingenuus medicus, & plebis semper amicus,
 Consultor Regis, optabat prospera legis
 Ecclesie choris fuit unus his quoque honoris
 Præful Adurensis post Archos Dubliniensis
 Hinc Cicistrensis tandem Primas Eborensis,
 Quarto Calend. Junii migravit cursibus anni
 Septem, Milleni, ter C. nonies quoque deni
 Vos precor orate, ut sint sibi dona beata
 Cum Sanctis vitæ, requiescat & hic sine lite.

Which one hath thus attempted to render in *English*.

*Here Robert of VValby to his Grave is confin'd,
 Physician in Ordinary to the Body and Mind,
 Who Prince and poor Peasant with Advice did befriend,
 Nor Rigour but Reason in the Laws did commend;
 France, Ireland and England, three Kingdoms he blest,
 In the Office of Prelate and Service of Christ,
 In one thousand three hundred ninety and seven
 This Life he surrendred for a better in Heaven.
 With Saints may he reign enricht with all Graces,
 And none be so vain as to trouble his Ashes.*

He writ, according to Bale, *A Lecture on the Sentences in four Books, Ordinary Questions, Miscellaneous Quodlibets, Against the Wickliviſts, A Course of Sermons throughout the Year, and many other things.*

Cent. 6. n. 38.

Thomas Edwardſon is reputed an Arch-Biſhop, but of what place 'tis not known; John Pitts thinks he was an *Irish* Prelate, but is mistaken; as might be made appear from the Records and Histories of *Ireland*: I shall therefore pass over his Works in silence. He died the 26th of May, 1396, and was buried in *Clare* Abby.

John de Swaſham, perhaps born at Swaſham, in the County of *Normich*. Biſhop of *Clown*, writ, as Bale out of *Leland* delivers, *Against the Wickliviſts, and a Book of Sermons*. He was present at the Synod held at *Stanford*, in 1392, where the Books of *John Wickliff* were condemn'd. He died about the Year 1398.

Cent. 7.
tit. 11.

Richard Northal, Arch-Biſhop of *Dublin*, died in 1397. He is said to have written *A Book of Sermons, also To the Priests of Parish Churches, and other things.*

Cent. 7. n. 49.

Thomas Peverell, Biſhop of *Oſſory*, died in 1417. He published, according to Bale, *Questions of Divinity, Sermons upon solemn Occasions, The Order of his Church, and other things.* See more of him in Bale and Godwin, among the Biſhops of *Landaff* and *Worceſter*.

CHAP. IV.

Thomas Colby, a Carmelite of *Normich*, Doctor of Divinity, and an eloquent Preacher, was appointed Biſhop of *Watersford* and *Lismore*, by King Richard II. as Bale delivers out of *Leland*, in 1399, but he either fell from his biſhoprick, or ſate a very little time; for it appears from the Records, that Thomas Snell was provided by the Pope, and reſtored to the Temporalities by Henry IV. the 16th of November, 1399. Colby writ according to Bale, (not to mention the Tables which Bale recites) *A Preceptory of the Divine Law, Collections Sacred Doctrine, On the Lord's Prayer, On the Psalm Miſerere, Holy Sermons, Of*

Cent. 7. tit.
38.
Rott patent.
An. 2. Hen. 4.
par. 1. in Arc.
London.

Cent. 7. n. 38.

Of the Purity of the Church: Scripture Readings: Annotations on Genesis: "All which he finish'd in 1406, under Henry IV; but of his Death and Burial I have nothing certain to affirm. Thus Bale. He is said also to have written some Historical Collections.

John Colton, an English Man, and Doctor of Laws in the University of Cambridge, a grave and learned Person, Arch-Bishop of Armagh in 1382. He lived in the time of that long Schism of Urban VI. and Clement VII. wherefore, as Bale informs us, he writ *Of the Causes of Schism, and of the Remedies of the same*. There is also yet remaining some part of the *Provincial Constitutions* published by him, and in Merton College Library in Oxford, there are extant the *Sentences of John of Armagh*: But whether they may be ascribed to this John, I cannot say.

Bale, Cent.
12. n. 36.

Cent. 13. n.
93.

Thomas Cranley, Arch-Bishop of Dublin, was some time Justice of Ireland under Henry V. While he was in that Post, he writ an Epistle to the King in neat Verse, which John Leland is said to have read with a great deal of Satisfaction, and preserved the same in his Memory. He died the 25th of May, 1417, at Farington in Berkshire.

John Baterley, Arch-Bishop of Tuam about the Year 1430, is esteem'd by Bale a British Writer, but he suggests that his Works are lost.

Henry of Marlborough, so called (I suppose) because born at Marlborough in the County of Wilts, Vicar of Balliscaddan in the County of Dublin, writ in Latin 7 Books of *Annals*, which he brought down to the Year 1421, in which he lived: Some part of these *Annals* are published by Camden in his *Britannia* in the Year 1607; but they are printed more largely in English though not intirely at Dublin, in 1633, at the end of Dr. Hanmer's Chronicle. This is the Title of the Work: "Chronicles extracted from the Marrow of divers Chronicles, especially of Ralph Chester, written by Henry Marlborough Vicar of Baliscadan, together with some Chapters out of Irish Chronicles, beginning in the Year of our Lord 1416, in the 7th Year of King Henry IV, since the Conquest. His Contemporary was John Gese Bishop of Waterford, whom Pitts reckons among the English Writers, but what he writ I find not.

Richard Talbot Arch-Bishop of Dublin, of most Noble Descent, died in 1449, and was buried in St. Patrick's, where he has this Epitaph:

Talbot Richardus latet hic sub marmore pressus,
Archi fuit Præsul hujus sedis reverendæ,
Parvos Canonicos qui fundavitq; Choristas.
Anno Milleno C quater, quater X, quoque nono,
Quindeno Augusti Mensis mundo valedixit:
Omnipotens Dominus cui propitiatur in ævum.

Which may be Englished thus:

Talbot bight Richard in this Tomb doth lye,
Arch sometime Prelate of this Reverend See,
Who founded Petty Canons and the Quire.
In Fourteen hundred nine and fortieth Year,
On 15th Day of August, he resign'd:
To whom Almighty God be ever kind.

Of his Writings there remains only a Book against James Earl of Ormonde, where in he lays open the *Abuses of his Government*, while he was Lieutenant of Ireland. His Contemporary Giles Thornton, Treasurer of Ireland, writ also on the same Subject: Yet there were not wanting some who took upon them the Earl's Defence, among whom is Jordan Bishop of Cork and Cloyne, whose Epistle to K. Henry VI. touching this Affair, is still extant.

Michael Tregury, a Cornish Man, Arch-Bishop of Dublin in 1449, is reported to have written *Lectures on the 4 Books of Sentences: Of the Origine of that Study Ordinary Questions*, and other things.

John Tiptoft, created Earl of Worcester by Henry VI. was twice High Treasurer of England, and in 1467 Deputy to George Duke of Clarence Lieutenant of Ireland, at which time he held a Parliament begun at Dublin and dissolv'd at Drogheda, the Statutes whereof are kept in the Chancery of Ireland. He was born at Everton in Cambridgeshire, but educated in Baliol College in Oxford. He undertook a Religious Pilgrimage to Jerusalem; and afterwards, being charmed with the sweetness of the Muses, he continued three Years in Italy: and while he stayed at Rome, they say that Pope Pius II. shed Tears for joy, at hearing his most Eloquent Oration. He writ three Orations, to the Petavians, to Pope Pius II. and to the Cardinals. Also one Book of Epistles, with many other things. He translated into English the Elegant Orations of Publius Cornelius and Caius Flaminius: Two Books of true Nobility: Tully of Friendship and Old Age; and other Authors: Thus Bale. He was beheaded in 1470, and was buried at London in the Convent of the Dominicans near the two Pillars towards the South, according to Leland.

Ludov. Carbo
in Oratione.
Tanetri à Ba-
lzo of status,
Cent. 8. n. 46.

Vid. Camb.
Brit. p. 436.

Sir Richard Edgecomb, a Cornish Man, was sent into Ireland by King Henry VII. in 1388, to take an Oath of Fealty of the Nobles and chief Ministers to the King. He writ a Book of the Success of that Employ, which is in Manuscript.

Thomas Scrope, or Bradley, Bishop of Dromore, lived almost 100 Years, and died the 15th of January, 1492, not without an opinion of his Saintship; and was buried at Leyetost, of whose Epitaph these are the two last Verses:

Venit ad occasum morbo confectus amaro;
Spiritus alta petit, pondere Corpus humum.

A sharp Disease did bring upon him Death;
His Soul went up, his Earth return'd to Earth.

Thus Bale: According to whom he writ Of the Institution of the Carmelites: Of the same Order to Pope Eugenius: A Catalogue of the Saints of that Order: A Compendium of Histories and Laws: Of the Papal Privileges: Of the Introduction of the same into England: Of his Voyage to Rhodes: Sermons on the Ten Commandments, and some other things. He did also very elegantly translate into English 10 Books of Phillip Ribot à Catalan: Of the peculiar Actions of the Carmelites, which Work was dedicated to Cyril Gonland, Prior of his Convent. Thus Bale, who says that when he fled into Germany, he left behind him in Ireland those Books of the Order of the Carmelites in Manuscript. His Book of the Institution of the Order of the Carmelites is yet extant in the University Library at Cambridge.

Cent. 8. n. 54.

CHAP. V.

John Alan, or Allen, Arch-Bishop of Dublin in 1529, writ about the time he receiv'd his Pall an Epistle concerning the Active and Passive Signification of the Pall, which is in the 2d part of his Register, Fol. 78. b. He writ also a Treatise of the Customs and Statutes to be observed in cases of Tuiton, which is in the said Register from Fol. 168. b. to 171. b. Also some other things relating to the Affairs of his Church.

John Bird is said to be Bishop of Ossory in Ireland in Godwin's Catalogue of the Bishops of Bangor; but Bale, who was himself Bishop of Ossory, Contemporary with Bird, and acquainted with the Man, does not reckon Ossory among his Provinces, hence I have omitted his Works here.

John Bale, Bishop of Ossory, published a great many Works both in Latin and English; a Catalogue of which you may see in his Books of the Writers of Bri-

Cent. 9. n. 70.

John Hooker, or Vowel, a Devonshire Man, was sent over by Sir Peter Carew Knight, to negotiate his Affairs in Ireland. He writ the History of Ireland from the Year 1546 to 1586; and translated into English the Prophetical History of the Conquest of Ireland, written by Giraldus Cambrensis, with some additional Notes: both which are extant in Hollinshead.

Sir Henry Sydney, Knight, sprung from that Ancient and Noble Family of the Sydneys of Penshurst in Kent, was several times Lord Justice and Lord Lieutenant of Ireland, in the Reigns of Queen Mary I. and Queen Elizabeth, and by the latter was made Knight. He writ in English, Advice to his Son Phillip Sydney, which is extant in Print: Miscellanies of the Affairs of Ireland, which is a Manuscript. Also he caused the Statutes of Ireland down to his own time, to be printed. He died at Worcester the 5th of May, 1586; from whence his Body was convey'd to Penshurst in Kent, and there buried among his Ancestors.

Edmund Spencer, a Londoner, educated in Cambridge, the Prince of the English Poets of his Age, came first into Ireland Secretary to Arthur Lord Grey, Baron of Wilton, Lord Lieutenant of Ireland. He died at Westminster in 1559. and was there buried in St. Peter's Church, near Chaucer. He writ divers Poems in English, which are published in one Volume: Also a View of the State of Ireland, in Prose, written Dialogue-wise between Eudoxus and Iræneus; in which he promised to write of the Antiquities of Ireland, but I don't find that he did; perhaps he was prevented by Death.

Meredith Hanmer, a Welsh Man, Doctor of Divinity in Oxford, Treasurer of Christ-Church in Dublin, translated from the Greek into English, in the Year 1584, the Ecclesiastical Histories of Eusebius, Socrates, Exagrius, and Dorotheus Bishop of Tyre; to which he added an Ecclesiastical Chronology. He writ also an Ephemeris of the Saints of Ireland, and a Chronicle of Ireland. He died (of the Plague in Dublin) in 1604, and was there buried in St. Michan's.

Sir Geofry Fenton Knight, born in Nottinghamshire, Secretary of State to Queen Elizabeth, and to her Successor King James I, for about 27 Years, in Ireland. He translated into English from the Italian The History of Francis Guicciardin, which he dedicated to Queen Elizabeth, in 1578. It appears from his Epistle Dedicatory that he had written other things, but I have not yet seen them. He died the 19th of October, 1608, and was buried in St. Patrick's, Dublin, under the same Tomb where his Father in Law Robert Weston, L. L. D. sometime Chancellor of Ireland, was buried.

Nicholas Dawtrej writ in 1597 a Treatise of the Difficulties of an Irish War and of its Remedies; which he dedicated to Queen Elizabeth.

Sir George Carew Knight, was made President of Munster by Queen Elizabeth and was created Baron Carew of Clopton by King James I. for his good Service against the Rebels: Afterwards he was made Earl of Totness in Devonshire, by King Charles I. and Master of the Ordnance in England. He writ in English, The History of Ireland during his own time, which he intituled, Hibernia pacata, i. e. Ireland pacified; and render'd into English, The History of Maurice Regan. He died at Westminster, in the Savoy, the 27th of March, 1629, in the 74th Year of his Age; and was buried at Stratford on the River Avon, in Warwickshire.

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